The LUTHERAN

PRAYER FOR PEACE

When church bells ring at noon in Pottstown, Pa., people kneel for prayer

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MARCH 21, 1951

CENTS

Climb the Stairs

THE PASTOR'S STUDY is upstairs in the parsonage, somewhat remote from the noises of a family of three small children. Yet it's not so far away as to be out of reach when things go wrong.

Daddy's sermon preparations are not infrequently disturbed by the confusion of little voices at high pitch when Sally treats Johnnie wrong. Usually the trouble is settled by mother in the kitchen. But sometimes it happens that mother does not succeed in negotiating peace in the tempestuous affairs of the children.

When such times come, little Johnnie climbs very noisily, screaming loudly, up the long winding stairs (awfully long for him), crosses the hall to the door into daddy's study, and reaches up. Even on tip-toes he can't turn the knob and release the latch to appear before the arbitrator.

Johnnie never knows it, but daddy arises at such times from his chair at his desk and quietly opens the door to let Johnnie in. In the impressive atmosphere of daddy's study (Johnnie so seldom goes into that room) the trouble is easily settled. In fact, Johnnie often does not mention the trouble at all as he and daddy get to talking about other things.

This is a typically human situation in our earthly life. But maybe it will do as a parable . . . You in trouble with another child in God's family? Then climb the stairs of prayer to Him. The Father will surely unlatch the door for you, and let you into His holy presence where troubles vanish.

—J. MILTON FRICK

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COVER PICTURE. Churches in Pottstown, Pennsylvania, were ringing their bells each day at noon this month to call citizens of the community to two minutes of prayer. Some people kneel where they are when the bells ring. Others stand with bowed heads. An Episcopal church distributed cards providing a prayer for peace which people might read.

THE CHURCH IN THE NEWS

Early Easter

Not until 2008 will Easter again come so early as in 1951. Fifty-seven years from now Easter is scheduled for March 23. By that time the proposed "World Calendar" may be in effect, placing Easter on a fixed date in April.

The date of Easter swings between March 22 (not since 1818) to April 25 (that was the date in 1943). In about four years out of five, Easter comes in April, depending on the date of the first full moon after March 21.

Dates vary according to a 19-year moon cycle. In 13 of the 19 years Easter is always in April. In three it is always in March. In three it is in late March or early April.

Battle over the proper date of Easter has flared up often throughout Christian history. Until 325 some Christians followed the Jewish calendar, calculating Easter according to the Passover, regardless of whether Easter came on Sunday or weekday. Until 1923 Greek Orthodox Christians dated Easter according to the old Julian calendar, which was corrected in western Europe by Pope Gregory in 1582.

This year the 82-year-old Archbishop Chrysostom was arrested in Greece, and confined in a monastery on the island of Amorgos. He is leader of a Greek Orthodox group which refuses to accept the Gregorian calendar. Some of his followers went on a hunger strike in a church in Piraeus in protest against not being allowed to calculate holy days according to the old custom. Police removed the strikers from the church by force.

Closed on Good Friday

In thousands of American communities all places of business will be closed from 12 until 3 on Good Friday afternoon. Joint appeals made by Protestants and Roman Catholics for reverent observance of the three-hour period were being heeded.

Stores, movies, taprooms, and some factories would close. Radio networks would emphasize music and sermons.

In Buffalo 5,500 posters in public places said, "Attend Church Good Friday."

Near the center of downtown Pittsburgh this week there was a large crucifixion silhouette along the sidewalk in front of the First Lutheran Church. Multitudes passing by were induced to stop and think.

SILHOUETTE IN PITTSBURGH
Thousands stopped

Czechs tighten screws on church

With much skill the Czechoslovak Communists had moved ahead steadily and rather quietly in their campaign to get control of the Roman Catholic Church in their land.

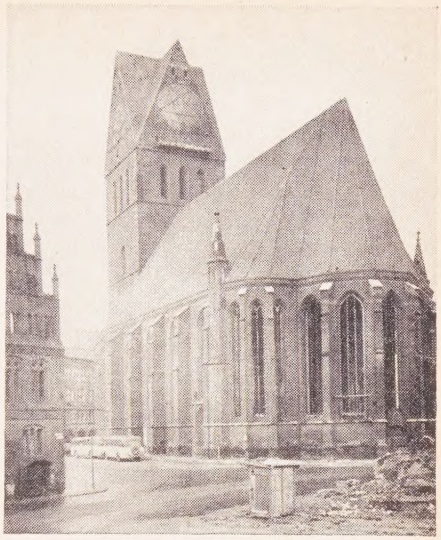
They had not put an archbishop on trial, as Hungarians had tried Cardinal Mindszenty, although in January three Slovak bishops were sentenced to jail. They had gone to work patiently in picking up parish priests who were willing to take orders from government officials rather than from the Vatican. Gradually they put these priests in positions of power.

Climax of the campaign came this month when the Czech radio announced that Archbishop Josef Beran had been removed from his place of leadership in the church. He had not been seen outside his palace since June 1949, but as long as he stayed there he was nominally in control of the church government. To manage affairs of the diocese instead of Archbishop Beran, the Communists appointed the Rev. Antonin Stehlik.

don't care

Father Stehlik and three other pro-Communist priests were installed this month as members of the council governing the church in Prague, Czechoslovak capital city. They replaced four churchmen who were put in prison last year.

Following installation of the new councilors, an address was made by Josef Plojhar, an excommunicated priest who is now Minister of Health in the Czech cabinet. "Czech and Slovak priests who have betrayed their nation and people will attack and criticize us," said Father Plojhar. "But we are expecting that. We are on the right road, and we don't care what they think. What we care about is what our working people think."



BOMB DAMAGED ERASED
Marktkirche in Hannover

The new councilors approved the appointment of the Rev. Jan Dechet as administrator of the Banska Bystrica diocese. Father Dechet was excommunicated by the Vatican in 1950 for accepting the appointment without approval from Rome.

Church is nearly ready

Reconstruction of the *Marktkirche,* largest church in the German city of Hannover, was almost completed this month. Festival services during the Lutheran World Federation assembly in 1952 will be held here. The church was heavily bombed during the war.

Sessions of the World Federation are scheduled for July 25 to Aug. 3, 1952. The assembly will be held in six sections to consider 1) theology, 2) world missions, 3) social missions, 4) evangelism and stewardship, 5) student and youth work, 6) women's work.

Forty-four churches in 21 countries are now enrolled in the World Federation,

Dr. S. C. Michelfelder reported in Geneva this month. The Church of Iceland, which was represented at the 1947 assembly, has now ratified membership in the Federation.

Eleven of the Lutheran territorial churches of Germany are in LWF, along with the eight churches of the National Lutheran Council in America.

Also among the members are churches in Australia, Austria, Brazil, British Guiana, Czechoslovakia, Denmark, Estonia, Finland, Holland, Hungary, Italy, Latvia, Lithuania, Norway, Poland, and Sweden. The Batak Church of Indonesia has announced its desire to qualify for membership.

Deal with Israel is expected

A phone call had come to Lutheran World Federation headquarters in Geneva on Feb. 26 from a representative of the government of Israel. An Israeli spokesman would confer in Geneva, it was promised, with Mr. Charles Lutz, representative of the LWF.

Mr. Lutz has been negotiating with the Israeli government on a settlemen regarding Lutheran orphanages, schools and other buildings in Israel. It is no likely that the buildings will be restored to use by the Lutheran church. Most o them in prewar years had been used fo mission work among Arabs, who have now been expelled from Israel.

One solution of the property problem the National Lutheran Council reported this month, might be to exchange some of the Lutheran properties in Israel fo Jewish-owned properties in Germany. Th Israeli representative has asked Mr. Lut to go with him to Germany to verify whether Israel has enough available properties in Germany to pay for Luthera World Federation property in Israel.

Most valuable Lutheran property i Israel is the Syrian Orphanage in Jeru salem. Formerly it was a trade school fo Arab boys. It was taken by the British a an army base early in World War II, an is now used to lodge Israeli troops.

SYRIAN ORPHANAGE IS NOW MILITARY BARRACKS
Photographer was arrested for taking this picture for THE LUTHERAN

BOYS' SCHOOL IN NAZARETH
Lutherans claim it

Talks with Israeli officials on the Lutheran property problems have been progressing in a very friendly and co-operative spirit.

The government of Jordan, in whose territory some of the Lutheran properties are located, has approved transfer of all titles to the Lutheran World Federation, and has waived the transfer taxes. Completion of the transfer of one property, the Victoria Hospital on the Mt. of Olives, took place last month. The LWF is now administering this as a hospital for Arab refugees. Costs of operation are paid by the United Nations.

World Action funds coming

Official date for collection of the $3,300,000 Lutheran World Action fund in U.S. congregations this year is May 6. Church leaders hope that by the end of May the full amount may be on hand.

Since Lutheran churches are co-operating this year in the "One Great Time of Sharing," which extends through Lent, many congregations are seeking their full World Action quota by Easter. Radio and television programs publicizing the "One Great Time" have influenced many to give their World Action contributions early this year.

Six congregations were added last week to the list reporting to THE LUTHERAN that they have already sent their synodical treasurers 100 per cent of their World Action quota for the year. They are Bethlehem Church, Hickory, N. C.; Grace Church, Thomasville, N. C.; Trinity Church, Lakewood, O.; St. John's Church, Ingomar, O.; Emmanuel Church, Willamina, Ore.; and St. Luke's Church (Millvale), Pittsburgh. All congregations notifying THE LUTHERAN that they have paid their quota before April 1 will be listed in these columns. (The number paying in full after April 1 will be too lengthy for individual mention.)

No garb in New Mexico

A decision had been expected in the supreme court of New Mexico on the question on whether priests or nuns, while wearing Roman Catholic garb, may teach in the state's public schools. This month the state school board acted before the court decision was announced. It ruled that no person wearing the garb could teach in its schools.

A court decision in 1948 banned from the public schools 139 Roman Catholic teachers employed in public schools. The court was told the teachers had instructed their pupils in Roman Catholic doctrine.

Protestants sought to reopen the case in an effort to get the ruling extended to all schools in the state. Decision of the school board is that "all nuns, brothers, or priests of the Catholic Church, or members of any other sectarian religious group, wearing clothing of religious significance, should be removed from the public schools throughout the state as expeditiously as circumstances in each locality allow."

The board ruled also that "no property

owned by religious groups shall be leased or rented by the state from such religious or sectarian organizations unless exceptional circumstances require such action."

In some communities Roman Catholic parochial schools were leased and operated as public schools, with nuns as the teachers.

A case against payment of state funds to schools controlled by the Roman Catholic Church is pending in Missouri. In suburban Cincinnati, Ohio, a $52,000-a-year lease of parochial school property to a public school board will end June 30, it was decided by the local board of education. School rooms were rented and the salaries of nuns paid for public-school purposes in a church-owned building.

Children bring offerings

Youngsters under 12 in Children-of-the-Church groups all over the United Lutheran Church were being taught to give for benevolence. In 1950 their goa had been set at $15,000—to be divide among American missions, foreign missions, and the other major church projects. The amount they gathered wa $18,445.67.

Last month in Pittsburgh's First Church the gift was presented. Thirty-four Pittsburgh children acted as representative of the 33 ULC synods and Puerto Rico bringing their offering boxes. Executive secretaries of the ULC boards received the gifts. Dr. Nona M. Diehl of the Women's Missionary Society describe ULC mission stations around the world.

Burma surgeon set free

"My idea of heaven is to go back to my hospital," said Dr. Gordon Seagrave The government of Burma might not le him return to Namhkam where he had been a mission doctor for a quarter-century. But he would not be required to

CHECK FOR MISSIONS
Children of the Church brought offerings

stay any longer in a Rangoon jail.

This month the Burmese court of appeal reduced his six-year prison sentence to one year, and said the seven months he had already been in jail would be sufficient to cover that. He was not guilty of seeking to aid the rebels against the Burmese government, said the appeal court. But he had given the rebels supplies in an effort to relieve suffering, and that had the effect of aiding them.

No freedom in China

Prison doors were closing on Christian missionaries in some sections of China. In Szechwan province Dr. Stewart Allen, surgeon in a Canadian mission hospital, had been arrested in December, it was reported from Hong Kong on March 10. He was accused of selling goods without paying the government stamp tax.

Dr. William L. Wallace, U.S. Baptist missionary in Kwangsi province, had died in jail. He had been superintendent of a hospital at Wuchow. Nineteen Roman Catholics were said to have been arrested in Tientsin.

Most of the American missionaries have already left the Chinese mainland or are waiting for exit permits so they can get out. The most recent report on U.S. Protestant missionaries in China (Jan. 20) indicated 474 were still there.

Support the Communists

Communist officials in China were turning on pressure to line up the Christian churches in support of the government. About 100,000 Chinese Protestant leaders are said to have signed a "Christian Manifesto," first published last September. The manifesto asserts that Christianity in China has been "consciously or unconsciously related with imperialism." Churches must now become entirely self-governing and "be vigilant against imperialism, especially American imperialism."

In January a group of 400 Chinese telegraphed Mao Tze-tung that "we Chinese Christians have joined enthusiastically in the great movement to resist American imperialist aggression and to aid Korea . . ."

It was reported from Rome last month that strong pressure is being applied to force Chinese Roman Catholics to establish a church independent of the Vatican. A Catholic "anti-imperialist" manifesto was published in January.

And so forth

"Divorcees Anonymous" were being organized this month in a Roman Catholic church in Miami. It would offer help to men and women whose marriages seem in danger of cracking up . . . Protestants in Greece were refused permission this month to open a day school in Katerini. A building for the school had been almost completed in an area where there are about 5,000 Protestant church members.

Evangelical Lutheran Church members broke all records in offerings to church benevolence funds in 1950. They gave $3,580,339, of which $2,089,853 was for the ELC budgeted projects—111.6 per cent of the quota.

There is no freeze on wage raises for employees of religious, charitable, or educational institutions, said the U.S. Wage Stabilization Board. Salaries of pastors, parish workers, and others may be increased without legal complications. The ruling does not apply to business enterprises owned and operated by churches.

Presbyterians were thinking this month about recommending that U.S. Social Security be extended on a voluntary basis to clergymen. Lay employees of churches became eligible in 1950.

World News Notes

Another spring

As spring time came again in northern latitudes, the winter's fears of sudden outbreak of World War III were beginning to seem like a bad dream. Americans were inclined to relax a bit and let international affairs take care of themselves.

Chinese Communists had completed one war. After an easy-going four-month campaign they made peace with Tibet. They promised not to interfere in internal affairs of the country, but intended to post Communist guards along Tibet's frontiers —chiefly facing India.

There had been no attack in Indo-China. The Korean war had settled down to heavy fighting within narrow limits. A star-gazing columnist said an attack on Tito's Yugoslavia would come on April 15, but Tito said he thought the attack had been postponed.

Deputy foreign ministers of Britain, France, the Soviet Union, and the U.S.A. had talked in exasperating circles as they tried to agree on subjects that might be discussed profitably in a full-dress gathering of foreign ministers.

Nothing had been done to take away the danger of war, except that the Western allies had been trying to impress the Russians with their determination not to yield any new ground to aggressors anywhere. The hope was that the Russians would decide this determination is real and lasting, and would act accordingly.

Can't employ miners

Hopeful Englishmen were not having very good luck recruiting young Italians for work in British coal mines. They needed this extra labor to help boost coal production during the present shortage, but Italians preferred to emigrate to Belgium or France.

Since the war, 90,000 Italians had gone into Belgian mines on two-year contracts. There are still 35,000 working there. Most of these have asked to have their contracts renewed. After one term in the mines they can re-apply as skilled labor. Belgians provide free train service from Italy to the mines, liberal allowances for families left behind, housing, and food.

There had been no such glowing tales brought back from England. Opposition from British miners' unions had been strong against allowing foreign labor in.

Britain needs 10,000 laborers from Italy.

Greek trains are running

You could be sure a train would come along more or less on schedule almost anywhere it is scheduled to run in Greece this month. All main lines of the state-operated railroad system had been put back in operation for the first time since the war.

The last link to be opened was the Salonika-Florina branch. At the end of the war only about 400 miles of track were still in good condition. Engines, cars, stations, railroad yards had been shot up badly. It took something over $40 million (mostly Marshall plan money from America) plus 135 billion Greek drachmas to pay the repair bills.

Airmen study Russian

U.S. Air Force officers were hopeful that they would not need quantities of Russian-language experts, but they were preparing for the worst. Last month at Syracuse University they set up Russian-language classes for officers and airmen. There would be various Asiatic languages studied too. The full list was not made public.

Until recently the Army Language School at Monterey, California, has been thought sufficient to prepare linguists. This year the Air Force has made plans to draw on facilities of various colleges and universities to help in the project. Syracuse was the first chosen.

Formosa counts its chickens

TAIPEH, FORMOSA (*Worldover Press*).—Statesmen may eye Formosa for its political significance, but the people on this island are often more concerned about their personal problems. An engrossing question lately has been that of poultry.

The price of eggs and chickens has soared. As a result, a great movement got under way to raise hens and produce eggs. So greatly was the demand stimulated that it was hard to get enough of the favored white leghorn breed for hatching chicks. Eggs of this breed rose at times to 50 cents apiece.

Even at a sacrifice of their own comfort, people everywhere began to build backyard pens. One government official resigned his position to join his wife in poultry raising, since she was making more money than he!

The boom collapsed, however, for the rush into egg production was overdone. Besides, there was a lack of control over get-rich-quick operatives. Now, increasing numbers of people are stuck with surpluses, and are losing all they invested.

Poor people get homes

MEXICO CITY (*Worldover Press*).—For the first time in the history of this city, local authorities have begun to solve one of the most difficult problems. They are settling in suitable districts thousands of people whom the expansion of the city and the rising cost of living appeared to have doomed to life in unhealthful huts and sometimes caves.

Don Carlos Zapata Vela, the Federal District's chief of land subdivisions, picked a Sunday to start carrying out the plans. Some 1,600 persons living on the first of five plots on the San Joaquin River were to be transferred to land acquired in Ixtacalo. The night before, the 1,600 tore down their wood and adobe huts, and packed their few possessions. In the early hours of Sunday they were transported in trucks.

The movable property of each family was reduced to a pile of boards, cases of soap, and perhaps pieces of mirror. But there were bundles of worn clothing, dogs, cats, some goats and four pigs!

All hands, from the directors of the work to the drivers and land clearers, worked furiously without any pay. Don Carlos Zapata Vela threw himself into the job with zest. In the course of the day he walked nearly 20 miles and covered 137 by car, while out of his own pocket he spent $240 for the families.

The children were provided with bread and milk—which many had never tasted before. New houses rose fast. For those whose homes could not be so quickly erected, tents were set up. Criticized for their indifference to the impoverished families in the old neighborhood, some near-by business firms have made donations. From one came 100,000 bricks, from another, sheathing paper. A real start on resettlement has been made, and other families will soon follow.

GERMANY. The restoration of West German war-torn cities is progressing at a much faster pace than anybody had anticipated. Hamburg is an example. It was about 60 per cent destroyed, and in 1946, it was estimated that 30 years would be required merely to take away the rubble. It is now expected that all ruins will be gone by 1953.

NEW STATUS FOR GERMANY

THE WEST GERMAN REPUBLIC was given the right on March 7 to set up its own Ministry of Foreign Affairs and send diplomatic representatives to other countries. German embassies will be opened for the first time since Hitler's agents were sent home at the outbreak of World War II. Exceptions will be the U.S., Great Britain, and France, where there will be only German consulates and non-diplomatic "official agencies." The High Commissioners of the three occupying powers will still be the official channel of diplomatic negotiations with West Germany.

The reinstatement of the German Foreign Office is the most significant provision of the new occupation statute for West Germany. The statute also relaxes many of the Allied controls on the internal and external affairs of the Bonn government. It is a major step in the progress of West Germany toward national sovereignty and integration into the family of western nations.

Occupation statute

THE WESTERN ZONES of Germany have been occupied since the war under a series of statutes, each granting a greater degree of self-government than the previous one. This latest revision brings West Germany to almost complete autonomy. The Allies reserve the right, however, to resume full control if they consider it essential to security or to the maintenance of democratic government.

Among the provisions of the new occupation statute are the following:

1. Allied controls over the West German economy are removed.

2. The Bonn government is given full responsibility for such internal matters as the care of refugees, the breaking up of cartels, and the upholding of federal and state constitutions.

3. Agreements between the West German Republic and foreign countries become effective unless they are disapproved by the Allied occupation authorities within 21 days.

In return for these concessions, Chancellor Adenauer agreed to enter into negotiations regarding the assuming of a fair share of the debts of prewar Germany, and repayment of the money spent by the Allies in postwar aid to Germany (about $3½ billion). Commitments as to national indebtedness will be subject to approval by the Bonn parliament.

Adenauer also promised to co-operate in the sharing of defense materials and services. He agreed to permit the export of German goods needed for the Allied defense effort; to provide such goods to the Allies at reasonable prices; and to control the consumption of scarce items.

Publication of the new occupation statute was timed to coincide with the signing in London of an agreement by the members of the Allied High Commission. They will permit the shifting of their troops into each other's occupation zones, and the stationing in Germany of the troops of any other Allied nation participating in the defense of western Europe.

Still undecided is the thorny question of whether West Germany will provide any troops for use in the western European army. This will depend in part on the success of the current effort to arrange a meeting of the "Big Four" foreign ministers, and the decisions regarding Germany reached at such a conference. The future of Germany may help to determine the future of Europe and of the world. —ROBERT E. VAN DEUSEN

Get Ready for the Draft

By LESLIE CONRAD

The church must step up its youth program if it is to meet the new situation by a long-range peacetime draft for military service

THE UNITED LUTHERAN CHURCH is beginning to feel the draft.

This "draft feeling" is not temporary. Neither will it be permanent—we hope! But it's going to be more permanent than temporary for some time. It is reported by those who talk with military leaders that they expect the draft will be felt until 1957—and maybe longer.

The truth is: we're in this matter of war and preparation for war deeper than most people realize. It's no longer an ankle-deep matter. We're in it knee-deep already.

LUTHERAN CHURCHES are going back into the service-center business. Plans are not so elaborate as during World War II. Most of the centers will be in parish buildings belonging to the congregations. They will be centers for spiritual ministry to service men, personal counseling, and so forth, rather than a big recreational program.

But we can't expect a service center to give a Christian education to a young fellow who hasn't had any before he got picked up in the draft. The new situation is going to put new stresses and strains on the teaching program of the church.

The military drafting program cuts short the church's program for Christianizing its youth. An all-out effort must be made to make these future draftees truly Christian before their draft summons arrives.

AT THE CLOSE of World War II, a GI came home pretty much the same type of fellow he was when he left home. If he entered the service a consecrated Christian, he came home a consecrated Christian—maybe a bit more consecrated. If he was good-for-nothing when he exchanged his civies for khakies, he was usually good-for-nothing when he got his discharge.

From now on the church must make its impression sooner, and it must be an indelible impression. Its D-Day—Deadline Day—will be every lad's eighteenth birthday.

In every congregation, pastor and people should take inventory of everything they promote from the cradle roll through the teen-age program. Where catechetical instruction has been de-emphasized, or never emphasized, it should be made the No. 1 course of study in the congregation's life.

Children of the Church and Intermediate and Senior Luther League groups should be considered as necessary parts of every church's whole youth program.

The Rev. Mr. Conrad is executive secretary of the Luther League of America, youth organization of the United Lutheran Church.

THE LUTHER LEAGUE of America is going all out to help strengthen the League program on the congregational level.

In taking stock of the National Luther League membership, the staff finds that the Intermediate League group is much smaller in numbers than either the Senior or Young People's group. Therefore, it has decided that the special emphasis for 1951 should be Intermediate Enlistment and Evangelism. The enlistment goal is "50,000 Leaguers in '51."

Under the direction of Mary Helen Smith, associate secretary in charge of Intermediate work, the Intermediate Enlistment program is going forward. Intermediate Enlistment directors are now serving in the 34 state-synodical organizations.

Luther League caravaners will be offered to many of the synods throughout the ULC during the summer to assist in the organization of Intermediate, Senior, and Young People's Leagues.

NOW THAT so many of our young people are going away from home at the call of their government, Lutherans "back home" will need to re-enter the letter-writing and package-sending business.

If there is one single thing that a service man or woman wants from back home, it's mail. And the more the better! But the mail must be worth reading.

A letter came to my desk the other day from a GI friend who mentioned that he had heard from a mutual friend of ours. Here was his comment about the letter: "He typed me a whole page, but didn't say a thing!"

Be sure to say something when you write, and be sure that it will interest the reader. And keep the publications of the Lutheran church going to the lads and lassies in service at their latest addresses, so that when they do have spare time, they will have reading material at hand.

Suggested publications are *Luther Life* (the magazine for Lutheran youth), THE LUTHERAN, a booklet of daily devotions, synodical papers, local church papers and bulletins. It's taken for granted that the congregation will provide each entrant in the armed forces with a small *New Testament*.

The task ahead is a tough one. The days ahead, though not dark, are a rather deep grey. But no task is too tough, and no days are too grey when our youth—who must be the Lutheran church of the day after tomorrow—are involved!

A STANDING ENGAGEMENT

"MY HUSBAND and I have a standing engagement to go bowling every Tuesday night," announced a woman to her neighbor.

Knowing they seldom attended church the neighbor asked, "Why don't you also have a standing engagement to attend church every Sunday?

The woman replied, "I must take this exercise to keep my figure in shape."

The neighbor wanted to ask, "Why not do something to keep your soul in shape?" But she didn't. —WYNNE C. BOLIEK

IDEALISM IS NOT ENOUGH

By REINHOLD NIEBUHR

Some of the most terrible conflicts in history have been produced by competition of idealists

ONE OF THE CONSEQUENCES of the secularism of our age is the degree to which Christian thought has been reduced to the level of secular humanism and moralism. Millions of Christians think the Christian Gospel means no more than that we ought to do good and avoid evil.

Sometimes the good is defined as "the greatest good of the greatest number." Recently in a religious conference the Christian content of our western civilization was defined as "belief in the dignity of man on the basis of our knowledge that he is made in the image of God."

There is nothing wrong in itself with this moral idealism and humanism. But it is not the Christian Gospel. From the standpoint of the Gospel one cannot speak about the image of God in man without also speaking of the corruption of that image by sin. One cannot speak of the dignity of man without also noting the misery of man who uses the gifts of his freedom to seek his own ends.

One cannot speak of the obligation to serve our fellow-men without noting the inclination to serve ourselves. And one cannot praise the "idealism" of men without recognizing that the most terrible conflicts and evils in history come from competing idealists, all of whom are unconscious of the fact that their ideals are not as pure as they imagine them to be.

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THE MESSAGE OF THE GOSPEL, that is the message of God's forgiveness in Christ to sinful men, can have no meaning if we do not begin with the Gospel diagnosis of the human situation. That diagnosis insists that "all have sinned and come short of the glory of God."

From the standpoint of the Gospel we see the fragmentariness of all human achievements and the mixture of good and evil in all human virtues. It is worth remembering that the Reformation reaffirmed this diagnosis when it seemed that Catholic Christianity was inclined to attribute a greater perfection to the redeemed Christian than he actually has.

The Reformation does not deny that there are—or that there can be—real elements of grace and goodness in the Christian life. But they are the love and the spirit of forgiveness which come from a broken spirit and a contrite heart.

True Christian charity is not a form of idealism. It stands on the other side of idealism. But modern Protestantism has frequently become so fiercely "idealistic" and so uncritically proud of the validity of our ideals that many Catholics shame us by their superior knowledge of the relation of grace to man's nature.

THE WORLD IS SICK with the conflict of self-righteous idealists who know nothing of the meaning of our Lord's parable of "The Unmerciful Servant." Communism is a particular virulent form of idealism. The confidence of many Amer-

icans that the "American way of life" is a kind of ultimate norm of human existence is a less virulent form of idealism, but still very dangerous.

It isn't idealism which the world needs so much today as the charity which flows from true humility. "Be ye kindly affectioned one with another," declares St. Paul, "forgiving one another, even as God in Christ has forgiven you." No one can forgive his fellow-man who makes pretenses of righteousness.

DANGER FROM WITHIN

By J. IGOR BELLA

Some Lutheran pastors in Communist countries give unquestioning approval to what is going on in national life. They undermine the church

THERE EXISTS A GROUP of churchmen beyond the Iron Curtain, pastors and laymen who are convinced that the Christian Church should co-operate with the Communist regimes in the rebuilding of society. The church should accept the Communist program.

In the satellite countries there is usually in each church a small group of Communist sympathizers (or in some cases party members). These are pastors who are zealously advocating co-operation with the program of the state. This means active co-operation. These pastors hold regular meetings.

RESOLUTIONS adopted at such meetings are significant, as they represent not only a new attitude of churchmen, but also a more or less successful effort of the Communist regime to undermine the church from within.

The resolutions stress the following point of view:

The purposes of Communism agree with the social and moral requirements of Christ's teaching. The social results so far prove that Communism is nearing the realization of the most sublime Christian ideals.

Since this is so, pastors must be in the ranks of the builders of socialism. They must deepen the socialist consciousness of the church members. They must inform the people about the advantages of the Communist economic system. The church is responsible for achieving more justice in the world. It must associate itself with the new Communist phase of history.

A RESOLUTION of sympathizing Lutheran clergy in Bojnice, Slovakia, on June 13-16, 1950, presents a five-fold program for the Lutheran pastors in helping the Communist rebuilding of society. The pastors' tasks are the following:

1) To build new men who, standing on the moral principles of Christ, would become the most "fertile units" of Communist rebuilding of society. This is to be achieved with the preaching of the word of God and personal example, so that men be conscientious, honest, sincere, true.

2) To remove selfishness and love of

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mammon, because they interfere with the Communist reorganization of society. According to Acts 4:32, "We call for overcoming of selfishness by the building of true socialism in cities and villages by the nationalization of industries and by agricultural co-operatives (*kolkhozes*), so that the world would not freeze in forms of organized selfishness of the capitalistic world."

3) To raise the ethics of workmen "in order better to fulfill the five-year plan." "We," the pastors say, "wish to be examples to our parishioners by organizing brigades of the Lutheran clergy."

4) To work for peace with the "progressive elements" of the whole world, we stand fully behind the Stockholm resolution.

5) To co-operate with the Protestantism at home and "progressive Christianity," especially with the Russian Orthodox Church.

(See: *Cirkevne Listy*, July 1, 1950.)

WHAT CAN be said about the point of view that Communist teachings are really equivalent to the moral teachings of our Lord? Is Communist ethics the same as Christian ethics?

It is impossible to answer these questions in the affirmative, because there emerge also other questions. Is the method of terror in building the new society to be considered Christian love? Is indifference to individual human life also Christian love?

Is slave labor in factories and *kolkhozes* an expression of Christian love? Have Francis of Assisi and Stalin the same ethics? Is the attitude of Communists toward non-Communists—the attitude of hate and contempt—akin to Christian love?

In the Soviet writer Libedinsky's *A Week*, one of the characters exclaims: "Wherefore I was merciless. I had reembodied my great pity as a great hatred. And I think that that is what every Communist does." Is "the great hatred" which liquidates people who disagree with you also something like Christian love? A Christian may be interested, or indifferent regarding political and economic reforms, but cannot remain indifferent to humanity and kindness. As Pastor Hall exclaims about an acquaintance in the play of this name by Ernst Toller: "I don't care a scrap for his political convictions. It is his human ones that concern me."

ISN'T ACTIVE PARTICIPATION of Christians in building the new Communist society endeavoring to put a divine stamp of approval on the Marxist theory of society? Is it God's will that there should be Communism? It is the sympathizer-clergy who usually condemns the old church in Soviet satellite countries and the church in the West for being too much associated and intertwined with capitalism and bourgeois society. Isn't this the same sin they commit when they try to associate Christianity with the Communist society? As they say in the resolution: "We pass this resolution, so that the name of the Lutheran clergy be forever connected with the ascendance into the socialist era of our history."

There is also the question: "Isn't the active support of the clergy of the Communist reorganization of society also a support of the materialistic world view of Communism, which does not recognize God and the soul, and considers physical welfare as the supreme good? If this is so, don't the pastors as "stewards of the mysteries of God" help the Communists in digging the grave of the church?

Yes, beyond the Iron Curtain, there is danger for the Christian Church from within.

New Yorker Dedicates Infirmary in India

By PAUL C. WHITE

A visitor to the Lutheran congregations of South India saw Christians busy with preaching, teaching, and healing

OUR VISIT IN RAJAHMUNDRY was marked by meeting many long-time friends and sensing the bigness of the Lutheran mission work in South India.

We were met at the airport in Vizagapatam by Pastor and Mrs. Robert S. Oberly. Our first night was spent at Yeleshwaram with Pastor and Mrs. Wilbur E. Wicklund (natives of Wisconsin) who took us several miles to the edge of their mission field to show us tiger tracks. We saw them and then made tracks of our own. The next day we motored to Rajahmundry and were guests of Dr. and Mrs. M. L. Dolbeer.

On Jan. 28 we had the opportunity of being at Luthergiri Seminary and Theological Seminary in Rajahmundry. At that time the Hilma Levine Werner Infirmary was dedicated to the memory of the late wife of the Rev. Oscar V. Werner, long-time missionary and pastor, and now professor at Luthergiri. This was one of the most beautiful and sacred dedications I have been privileged to attend.

LUTHERGIRI HAS a student body of 80 men. Nearly all are married, and have families, so the total population on the campus is about 450 persons.

Years ago Hilma Levine Werner had dreamed of a medical center for the school. She had been a missionary nurse in India since 1915. The Women's Missionary Society of the Augustana Synod had given $5,000 and Mrs. Werner had drawn the plans. Cancer was threatening the life of this consecrated worker, yet she saw the foundations laid under the direction of Dr. G. S. Gesler, the mission builder. Mrs. Werner died in December 1949, but today "the nurse who dreamed" lives on in India.

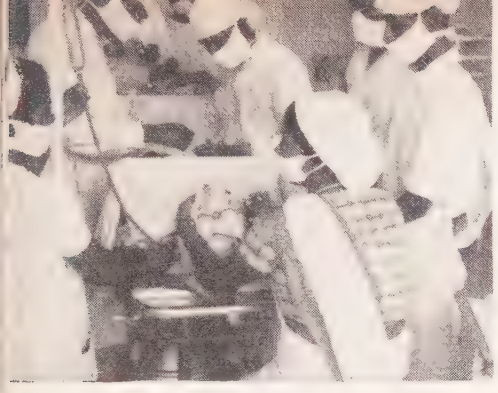
Dr. F. L. Coleman opened the service. Pastor Oscar V. Werner, my long-time friend, participated. I was asked to perfrom the rite of dedication.

Mrs. P. Ratnamma David, an Indian-trained doctor, will be in charge. She will have a room for medicines, and there are four wards. It appears that now it will be a joy to be sick at Luthergiri.

WORK IN EVANGELISM must continue to be emphasized. Native pastors are preaching and witnessing. I met Miss Hazel Naugle and Miss Elisabeth Hartig returning from a round of teaching, preaching, visiting in near-by villages.

Educational work is in evidence everywhere. Pastor Wicklund supervises 17 elementary and higher elementary schools. We saw Whitteker Girls' School directed by Miss Agnes Christenson and Miss Ella Hansen, the Boys' High School at Peddapuram,. the Village School at Rajanagram, and the Schade High School and Training School at Rajahmundry, directed by Miss Acca Abraham and Miss Rita Grace. These and many other Lutheran schools are also teaching hundreds of youth God's word.

Dr. White, secretary of the Synod of New York, is making a world trip, including visits to each United Lutheran Church mission field.



CHRISTIANS SAVE LIVES
Operation at Guntur hospital

Hospital and medical missions serve the health of the Indian people. In Rajahmundry, the Lutheran Hospital for Women and Children has 125 beds, a nurses' training school, and now has developed a men's ward. Dr. V. E. Zigler is the only American physician. In addition, there are various medical dispensaries serving thousands of people.

The Industrial Home and Colony of Mercy is a unique institution. Miss Hilda Kaercher took us through the various departments of work including lace making, cloth weaving, some agriculture work, and the like. We met cripples, widows, orphans, unmarried mothers, deaf mutes, blind and epileptics, who now have an opportunity to work and live. The Charlotte Swenson Memorial Bible Training School headed by Miss Hildegarde Swanson and Miss Maida Meisner trains Indian Bible women and provides a higher elementary school for destitute and town children. About 500 people are served by these two important phases of this one work.

After completing our visit in Palestine, we took an airplane from Beirut in Lebanon to Karachi in Pakistan. By rarest good fortune I was introduced to an Indian air pilot who responded by saying, "I flew a plane in today with an American, Dr. Franklin Clark Fry, aboard."

It took us just a moment to begin calling hotels, and we located the ULCA president at the hotel near the bay. We had talked in New York about our flight east and his flight west. We had supposed that our planes would probably pass in the night. Yet here we were deep in conversation in a strange city in Pakistan. We talked about refugees, hunger, lack of clothes and shelter and above all the need for the Gospel of Christ in a weary world.

Since then we have continued east to Delhi, the capital of India . . . to Calcutta, the great industrial center . . . and now southward to our mission-fields.

GUNTUR IS A thriving south India city of about 100,000 population. It has felt the full impact of Lutheran missions, for here are located the Kugler Hospital, Andhra Christian College, Stall High School for Girls and Training School for Teachers, St. Paul's High School for Boys, the Bible Training School for Women, the Kugler Hospital Nurses' Training School, Lam Farm (agricultural school), the Industrial School for Boys, and seven congregations or preaching points.

In addition, the Andhra Lutheran Publication House and the Lutheran Press pour out Christian literature in both English and Telugu. The offices of the treasurer of the Andhra Lutheran Church, headed by Dr. E. G. Wood, is here. Since all church offerings go to Guntur and the treasurer in Guntur pays the salaries of all pastors, missionaries, teachers and workers, one finds the entire Andhra Church very Guntur-minded.

RENTICHINTALA is an Indian village of about 5,000 people, located 68 miles west of Guntur. We drove there on a February Sunday.

At dusk we arrived at Rentichintala for our stay with Miss Amelia Brosius. She

is the nursing superintendent and business manager of the hospital, manager of the girls' hostel and directs the activities of 18 Bible women. In addition, she is superintendent of the government meteorological observatory in Rentichintala. Quite a job for one missionary!

We had hardly arrived when the Rev. William Peery, missionary from South Carolina, told us about Communist activities in Hyderabad State (Nizam Dominion). It is reported to be the headquarters of all Communist activities in South India. There have been many raids on neighboring villages by Communist gangs. They have murdered, stolen, looted, and terrorized the entire countryside. The Lutheran hospital has cared for many victims and has first-hand information.

Across the street from the Lutheran compound is the Roman Catholic church. It has a full program in this community, including an elementary school, and a high school for boys (the only one here) and a large congregation of caste people numbering about 1,500.

In the heart of the hospital compound is a beautiful chapel. It is designed in typical Indian style with flat roof, stone buttresses, and parapet wall along the edge of the roof.

Each morning at 7 the hospital staff gathers for morning devotions. This is followed at 7:30 by a general prayer service for patients and their numerous relatives. Many conversions from Hinduism have resulted from these services.

Miss Brosius described a 17-year-old boy who was set apart to kill the animals for the sacrifices on Hindu festival days. He was the first person attending services at the Harold Tietjen Chapel to be converted to Christianity.

The Lutheran hospital here has 75 beds. Dr. I. Joseph is the native Indian doctor in charge. Patients come from the many villages and communities near by. The school for the blind ministers to 36 boys and girls who otherwise would be doomed to be beggars. They are learning to read braille, make rope, weave cloth and the like. The higher elementary school for boys houses 175 boys in the hostel and enrolls 300 in the school. Mr. B. Prakasarao is the headmaster. The higher elementary school for girls serves 150 girls. All of them live at the compound. Mrs. Prakasarao is the headmistress.

Christ Lutheran Church enrolls about 1,000 members. We worshiped there on Sunday. The congregation sat on the floor, having left their shoes at the door. The Rev. S. Moses is pastor.

We have listed the phases of work carried on in this parish because with variations it is the typical mission program being developed in this part of the church.

THE INDIA CHURCH reminds me of an adolescent boy who is suffering from growing pains. We have a church of a quarter-million souls, comprised of five synods. Suddenly the church has moved to self-government, and faces perplexing problems. What shall be the place of the missionary in the future? Are native pastors and workers ready for responsibilities formerly assumed by others? How shall the stewardship program be developed? How can an increased program of evangelism be fostered? Where next should our mission program be developed? These are among the problems.

Of this I'm sure. India is moving away from the restrictive Hindu religion, including the caste system, plight of the widow, and the rest of it, toward Christianity. But it will be a slow, hard process and most of us will not live to see it completed. Meanwhile, the Christian minority in India is making a real impact on the life of this country.

OUR LORD IS THE VICTOR

By RAYMOND T. STAMM

It's not easy for us to be convinced that the power of the crucified Christ will triumph over the world, but eventually it will

ON THE 22ND of February in the year 156, Polycarp, the aged bishop of Smyrna, was burned at the stake by the mob. Today, when the mob and the horror are being multiplied by the millions who are driven by the cumulating hatreds of the centuries, the more we think of the nature of the world and of man, the harder it seems to reconcile our troubled existence with the goodness and the power of God.

We need to follow the example of the man who wrote the story of Polycarp's death. He tells us that Polycarp "was arrested by Herod, when Philip of Tralles was high priest, and Statius Quadratus was governor." Then he digs down to the bedrock of faith and builds the kingdom of his soul on the everlasting Christian *but:*—"but our Lord Jesus Christ was reigning forever."

Herod may be king, Philip may be high priest, Quadratus may be governor, and the mob may rule. *But* all the while it is Christ who is doing the reigning. Therefore this man of faith 1,800 years ago ends his story with a doxology: "To him be glory, honor, majesty and eternal dominion from generation to generation. Amen."

THIS IS THE FAITH which the early church was expressing when it added to the Lord's Prayer these words: "For Thine is the kingdom, and the power, and the glory, forever and ever." These words mean much more than an addition to round out the prayer liturgically, although they do serve that purpose. Their spiritual function is to make and to keep us aware that we live and move and have our being only in God. They are words of humble praise, our fundamental creed, our daily expression of faith in our Creator.

To hold this faith in a world that is ridden by the four horsemen of the Apocalypse requires the boldest venture that has ever entered into the heart and mind of men. No sooner is our faith in the goodness and power of God proclaimed than it collides with the facts of fire and earthquake, famine, and pestilence and war. It has to be maintained in spite of them. God does not exempt the Christian from suffering but makes those who love him invincible through suffering. "Through many tribulations we must enter the kingdom of God" (Acts 14:22).

The history of the Hebrews and of the Christian church has been conditioned by the struggle of prophets and preachers to keep their people faithful to their fundamental affirmation of faith that there is only one God, that he is merciful and just, that all the kingdoms of this world belong to him and to him alone.

In the days of Jesus, kings, emperors, and collaborators were still as arrogant as Sennacherib of Assyria had been in the days of Isaiah and Hezekiah. But

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This is the thirteenth in a series of articles on the Lord's Prayer. Dr. Stamm is a member of the faculty of Gettysburg Theological Seminary.

Jesus inspired his Christians to contradict Caesar by insisting that the kingdom, and the power, and the glory belong to God.

THE WORK OF the Holy Spirit through his church today is to convince the world of the sin of acting as if the kingdom belonged not to God but to kings, or dictators, or popes, or presidents, or aristocrats, or middle class, or proletarians. What each member of the church needs is a Spirit-filled imagination that dares to visualize and produce the consequences of ascribing the kingdom to God and to him alone. As men of faith we cannot concede that this world belongs to the devil and that it is on a cosmic toboggan on the way to a hell from which nothing can save it.

As Christians we are more than "a colony of heaven" in a foreign land. We are sent to claim the earth for our Lord and to transform it by his grace and power. We are to make ourselves at home in it as in one of the many mansions of our Father's house. We are not to be suitcase farmers sent to cultivate for a time our own private souls, and then to depart and leave this good earth a dustbowl. We are not to be strangers in this world but to the evil in it. The only honest way to say "Thine is the kingdom" is to serve as responsible partners, by God's grace, in God's never-ceasing process of creating this kingdom within history.

AS WITH THE KINGDOM, so with the power that brings it into being and sustains it. All the power in the universe belongs to God and to him alone. At almost infinite risk he, by his grace, has given some power to men so they may use it to become truly his sons and to show their love for him by co-operating in his creation of the kingdom.

At all times we have to keep in mind that whatever power we have is God's gift, and that we are responsible to him for the use we make of it. We are not power. Nor are we the generators of power, but only the transmitters and users of it. Even Christians, if they forget this and do not exercise their power in accordance with the Holy Spirit of love, can become a menace to their fellow men.

The plain lesson of history is that power is safe only in the hands of God. As for men, all power tempts those who hold it and tends to corrupt them. This is true not only in economics and politics but most of all in religion. Wielding power in the name of God can make a man more proud and arrogant than an atheist.

Power of any kind is safe only in proportion as men develop a conscience which makes them always the servants and never the masters of their fellows. Whenever men repudiate their debt of love to God and to their neighbors, the power which they exercise degenerates automatically into hideous cruelty. The first step on the road to tyranny is to change the *"th"* of theology into the *"id"* of an ideology that admits no responsibility to the God of love and justice.

THE BUSINESS OF THE Christian, who acknowledges that whatever power he has is lent on trust to him by his Creator, is to turn the world of the dictators in state and in church "upside down" (Acts 17:6-7), and thus to keep it right side up. If it were appropriate to speak in terms of a Christian "revolution," this would be it. But the proper Christian word is "transformation" (Romans 12:2). Like a roulette wheel, the revolution of the atheist creates more evil than it cures.

The essential difference between the Christian method of transformation and the revolution of the advocates of the class struggle is symbolized by the figure

of Christ on the cross. The revolutionist's fist is clenched. The hands of Jesus are pierced with love's appeal to Cain-minded men to be reconciled to God and to each other.

Here we have divergent conceptions not only of the nature and goal of man but of the methods and the source of power to achieve that goal. The Christian is responsible to God for the use he makes of the power God has given him. He can never subscribe to the communist's creed that a good end justifies using evil means to reach it.

If we believe that "God is love" (I John 4:16), we are under obligation to interpret his power in the light of his love. His kingdom is love, and his rule is a rule of love.

But love is a social concept. It is based not on force but on mutual attraction. "I, when I am lifted up from the earth, will draw all men to myself," said Jesus. This was "to show by what death he was to die" (John 12:32-33). Again he said, "I am among you as one who serves" (Luke 22:27). This was to show by what life he was to live.

The kings of the Gentiles demanded to be flattered and called "Benefactors." But with Jesus and his Christians the whole concept of "lordship" is transformed. God neither needs nor wants men's flattery, but only their love. So Jesus, who always does what he sees his Father doing, is a king who rules by serving. He calls his citizens "friends," not slaves, or subjects, or even servants. He lays down his life for his friends and bids them do likewise. This is his drawing power. By it God is glorified in the lives of all who accept his grace-gift of "power to become the sons of God."

GOD'S GLORY is his character as revealed in the infinite variety of created things, and throughout all history, but most of all in Christ. The glory of his kingdom is not of something static, something finished, but of growing things. The glory of his power is not of force but of attraction and mutuality, of "strength made perfect in weakness" (II Corinthians 12:9). It is the glory of the cross "towering o'er the wrecks of time," of redeeming grace that is always making all things new.

In Caesar's empire men love nothing so much as their own glory triumphing over others. In God's kingdom all is different: there the greatest becomes as the youngest, the leader as one who serves, and the King is the slave of his subjects! For he is "Christ crucified, a stumbling-block to Jews and folly to Gentiles," but nevertheless "the power of God and the wisdom of God" (I Corinthians 1:23-24).

THE CITIES of men generate smog. The citizens of God's kingdom abate the nuisance and let the glory light up the golden triangle of mutuality between God and neighbor and self. They live as sons of God, by word and deed, careful of the family name, bearing much fruit of the Spirit: "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Galatians 5:22-23). Beholding the glory of their Lord, they are being changed from their character of today to their character of tomorrow, as they labor to change the kingdoms of this world into the kingdom of their Lord. Striving to live without stumbling and without stain, they implement the benediction of God's increasing glory:—

"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen" (Ephesians 3:20, 21).

EVANGELISM AT 30 BELOW

By PETER DEXNIS

Sixty church people went out in the coldest night of a Wisconsin winter to seek those who were missing the warmth and brightness of being Christians

THE AVERAGE American housewife is doorbell shy. So many agents and salesmen are eager to take up her time. But one evening in January in Appleton, Wis., the curiosity of Mrs. Housewife overcame her resistance. When her doorbell rang that night, she answered it! For who in the world, she asked herself, would be ringing her bell on a night when the thermometer said 30 below?

When she opened the door, she looked at a man and a woman with a smile on their faces and ruddy cheeks. "Mrs. Housewife?" "Yes?" "We are from Trinity Lutheran Church. I'm Martin Matthews and this is my wife. May we come in?" Mrs. Housewife was astonished. Either these people were crazy or else they had a CAUSE.

Thirty teams from Trinity Church in Appleton had volunteered to do house-to-house calling to win souls for Christ. It was part of a lay-evangelism effort conducted throughout the Synod of the Northwest. The 30 teams had been briefed for their work by Pastor C. H. Zeidler and the Rev. Peter Dexnis of the Board of Social Missions. But they hadn't been told how cold it would be on the night they were scheduled to make calls.

MONDAY CAME. The temperature started to slide down. Down it went all day. Automobiles were frozen stiff. Trains in the state were either cancelled or were running hours late. Several calls came into the church office: "Are we *really* going out tonight?" At 6 P.M. all were present at the church for supper, for final instructions, and for assignments.

One of the visitors, a college professor, said his car was frozen tighter than a drum. "I'm going to hoof it to my calls," he said. Several of the teams doubled up in using automobiles. Somebody's car would run, so it had to make up for those that wouldn't.

The teams went at 30 below. But their hearts were warm. It was a great testimony to their love of the Lord Jesus, his church, and their own congregation.

The teams went out the next night too, but it was warmer that night—a mere 12 degrees below zero. They enjoyed the thrill of inviting the unchurched to come to Christ. None of them had done anything like this before. It was a new experience and they found a new joy.

APPLETON IS A CITY that is approximately 85 to 90 per cent churched. There are 20 Protestant churches, besides four Roman Catholic, for 33,000 people. New prospects for enrollment in the churches are not numerous. The prospect list of Trinity Church consisted mostly of people who have proven to be hard to reach with the invitation to come to church. But God went with the visitors and they left an impressive testimony everywhere. The 30 teams made 132 calls and signed up 35 persons who agreed to come to church. Only one was a member of a church elsewhere. The others had dropped off church rolls, or had never been on.

This visitation isn't the end, though. The 30 teams want to go out again. They've learned several things. They know now that they can talk about their church and about Jesus to total strangers and not be embarrassed or frightened. God gives witnesses power, courage, the right words to say at the right time, to open doors and open hearts—even at 30 below.

I SAW CHRISTIAN CO-OPERATION

By FRED E. JACKSON

At first the sound of the pencil scratching was annoying

THE SCRATCHING NOISE of someone writing with a pencil prompted me to wide-angle my eyes and turn my head a few inches to the right. What I saw—or thought I saw—was at first impossible to understand.

Then I took a quick look. My first impulse was a slight sense of irritability at what I saw. And, as the pencil scratching continued, so did my discomfort.

Ordinarily I don't pay much attention to little noises around me. But this elderly man, sitting only three seats away, was definitely out of order. One shouldn't continually write in church while the service is going on. But there he was, pencilling for all he was worth on a pad.

I attempted to pull myself back to the minister and his sermon. But the little man continued scratching with the pencil, and my strongest concentration on the service in progress was not sufficient to push aside the noise.

MY IMAGINATION started working. I wondered why this man continued to write on the white pad of paper. Could it be that he had brought his business affairs to church with him, or was he catching up on his correspondence? Or perhaps he was getting some good ideas like I do when I listen to music. Finally, I had to turn my head in his direction to get a good look.

The longer I looked at this sparsely haired gent the less I thought of him as a man who would bring his business matters to church. He was kindly-looking, very intent on his writing. As I continued to watch, he tore off the top sheet of the pad he had been writing on and handed it to the woman on his right. I noticed her for the first time. In fact, the gentleman didn't so much as look up from his writing when passing the sheet.

Then I realized that he was writing out the sermon as the minister preached it, and was handing it to this woman to read. This woman, presumably his wife, must be deaf. The only way she could get the words of the minister was through her husband's ears and handwriting.

I was certainly fascinated by this co-operative spiritual effort between husband and wife.

THE HUSBAND CONTINUED to write furiously, moving from page to page, without taking his eyes from his white pad. And the wife also glued her eyes to the pencilled sheets coming her way.

The white-haired husband did write exceedingly fast and the wife's reading habits were timed to his writing, which led

me to believe they had shared many other services and programs of a similar nature. They had worked out a way of sharing together the best that life could offer.

When the sermon was over, the pencil scratching stopped. It was time for a hymn by the congregation. We all stood, the congregation, the elderly couple, and I. We all sang, the congregation, the elderly couple and I.

But I was more interested in watching my two friends than the words to the hymn. The husband was beating out the time, note for note, under each word of the hymn. And his good wife was singing and participating wholeheartedly. Again my heart was filled with warmth and good feeling that come so seldom in a lifetime.

HERE, NOT MORE than five feet away, I was the spectator of a religious drama more realistic and meaningful to me than all the religious plays I had ever seen. Here, in my humble opinion, were faith, love, and devotion, all rolled into one episode of life.

CONVERSATION WITH A COLLIE

—On Suicide and Resurrection

I DON'T SUPPOSE dogs ever kill themselves, do they, Rex? I've heard of them losing their will to live because of the death of some beloved human. But still that isn't quite the same as a deliberate attempt to end their own lives.

Humans do it only under great strain. In fact, in some ways it's surprising that so few people do commit suicide. I mean, Rex, if we really, genuinely believe that our lives are our own to do with as we please, that the dollar sign is the most accurate gauge of a man's worth—then it's strange, Rex, that people haven't committed suicide in droves.

Because right this minute there are thousands—millions maybe—who have lost everything they thought they were living for. But still most of them keep up the desperate struggle to stay alive. "Biological instinct," they tell us.

But I wonder, Rex, if there isn't mixed in it something else too, a sneaking suspicion that we don't really belong to ourselves and that we haven't the *right* to decide when we shall cease to exist.

WELL, RIGHT in the middle of this practically universal rejection of suicide come the Christian preachers with the demand: "You *must* destroy yourselves. Not only once, but every single day."

That hits us right in the face. We don't like it at all. Of course we know they don't mean with a gun or a rope or a razor—not suicide. But what they're calling for is a deliberate killing of that "self" that lives inside this physical body. And that thought is almost as unpleasant to us as the thought of suicide.

As I understand it, Rex, the reason for this disturbing requirement is something like this: Being the kind of person I am, I can't live with God. He is perfect—perfect righteousness, perfect beauty, per-

fect love. And he isn't satisfied with anything less than perfection. That lets me out. Definitely, completely, eternally out!

But God created me to live with him. And because he did create me for that, there is always that sense of incompleteness, of frustration, of something-is-wrong when I can't live with him.

THE ONLY THING to do is to get rid of this *me* that messes things up, this *ego* that wants to be admired and served and obeyed. That *me* has to be killed, and let another Person take its place.

And that, Rex—miracle of miracles!—is exactly what God has arranged to do for me, and for everybody else that wants it. He came to his earth as a person, *just like I am* (but still God). He was hung on a cross, and died just as I will die. And then he came to life again!

Not only as a God, but still as a Man. There were evidently some radical changes in him, because some of his best friends didn't recognize him at first. But after a while they did, and there seems to have been not the slightest doubt in their minds after that. It was the same Jesus.

He had made mention several times to his disciples that only in this way could he accomplish what he came to do—to live in each one of them until their old persons completely died and they became little Christs, a complete union: they in Christ and Christ in them. But of course until it actually happened to them, they didn't know what he was talking about.

PAUL KNEW. He knew from his own experience of it. And he never tired telling of it. Sometimes he seems to be straining for words adequate to get the idea across to the new converts: "My present life is not that of the old 'I' but the living Christ within me."

You see, Rex, there it is. A new person is to be formed in us. Now there isn't room for the old, demanding, egocentric *me* and for the living Christ, too. One of us must go. Not all at once, of course. In that respect, this kind of suicide is much more difficult than the ordinary kind. If we once cut the proper vein, or accurately aim a loaded pistol, that's the end of the job.

But not with this kind of suicide. We give our old arrogant self a death-dealing blow in one spot, and before long it will pop up in another. We learn from Christ the grace of humility, and soon find ourselves proud of our humility!

BUT THAT DOESN'T mean that Christ moves out and leaves us to our own meanness. Not at all. He keeps working in us and giving us strength to get up and start over again. *But we can't deliberately keep that sin-loving self and have Christ live in us, too.* Luther referred to it as a daily process of drowning and destroying the "old Adam" by sorrow and repentance. There has to be a daily suicide.

And after the suicide, or maybe along with it, comes the resurrection—the resurrection of a new self, still *me* but a different *me*, a *Christ-infiltrated me*, with the perfecting process going on, slowly, painfully perhaps, but still continuing, beyond that dividing line that we call "death" until perfection and perfect fellowship with God are achieved.

Most people think of the resurrection and Easter as being a pledge to us that the grave doesn't end life. And it is gloriously that. But it starts before that. It starts here and now, and keeps on beyond death, just as Jesus said: "Whoever believes already possesses eternal life."

But it's the suicide part that bothers us. We'd be glad to accept the new person, if it didn't mean killing the old one. If only we could have Easter without any Holy Week!

The Gospel for Easter Day

is written in Mark 16:1-8

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

EASTER DAY! For such a day of faith and joy it seems beside the point to mention anything except the fact of our Lord's resurrection. The fact that he rose again from the grave overshadows all questions, all problems, all technicalities. In the joy of Easter we forget all thoughts of manuscripts, interpretations, or anything else. He is risen! Beyond that, nothing matters.

The resurrection of Jesus is unique. There never was any other event equal to it. Although all believers have a resurrection like his, none happens within our earthly vision as his did.

There is nothing of this world that will make an unbeliever understand it. No Old Testament prophecies, no New Testament interpretations, nothing will explain it to one outside the Christian brotherhood. Basically it cannot be understood. It can only be believed. One cannot even be indifferent to it, although many try.

The resurrection itself is the climax of a process that began when the first man sinned. Man placed a wall between himself and God. It was a barrier which man tried to overcome in many ways. Some tried to surmount the barrier through codes of laws, like the laws of Moses. They believed that obedience to the law would bring them close to God again. But in this respect the law was doomed to failure, for man could not even live up to his own laws, much less God's. The law only pointed out a little more clearly how full man was of sin.

THE PROPHETS ATTEMPTED to bring men closer to God, some by encouraging them to fulfill the law, others by trying to develop within man a moral conscience. But always that devastating sin tore the hope of progress into shreds. No matter what man tried to do to remove the wall, he always failed; for it was now part of his nature to sin.

God foresaw this. So when sin began, God began to tear down the barrier from his side. His Word he revealed through the men whom his Word inspired. But being men, and sinful, they were unable perfectly to understand or to teach the things of perfection, of God.

Then, when the time was ripe, God put his Word in a form that could both understand God and be understood by man. "The Word became flesh." Jesus, the Christ, was born. God gave man his Son.

The mission of Jesus was to teach men by word and example the truth about God and, therefore, the truth about life. An essential part of that truth is that there is eternal life for believers. The way to make that fact perfectly clear was *for once and for all* to make it visible. So Jesus died, committing his spirit into God's hands. And God raised him from the dead.

THROUGH THIS whole process of revelation—Jesus' birth, life, teachings, death, resurrection—God broke down the barrier and made it possible for sinful men to know him, who is their Father. All this God did because he loved us.

To be aware of this is to know the

Bible. Christians believe that it is for the expression of this truth that the Bible was written. It is because it contains the history of this truth—and the truth itself, and for that reason alone that the Bible is held so precious.

THE GOSPEL for Easter is taken from Mark's account. The stories as told by the other Evangelists are more enlightening, contain more details. But Mark's account was one of the first written, and perhaps it was for this reason that it was chosen to be the Gospel lesson. Actually the earliest record we have of the resurrection is Paul's discussion of it in I Corinthians 15. Paul's account was written while many eye-witnesses to the event were still alive.

The three women mentioned by Mark are Mary, of the village of Magdala; Salome, the wife of Zebedee and mother of James and John; and Mary, the mother of James and Joses. They brought aromatic herbs with them to place in the linen covering Jesus' body.

His body apparently had been embalmed. This was done by wrapping certain spices in the linen, which acted as a preservative. The custom of embalming is only occasionally mentioned in the Old Testament. It occurs in connection with the burials of Jacob (Genesis 50:2, 3), Joseph (Genesis 50:26), and King Asa (II Chronicles 16:14).

On Sunday morning—the third day after the crucifixion (counting Friday, Saturday, Sunday)—while it was still very early, the women came to the sepulcher. A sepulcher is a tomb, in this case a chamber hewn out of rock.

IN THEIR MOURNING the women had forgotten about the great stone which had been rolled across the entrance of the sepulcher and sealed with the imperial seal. When they did think of it, they wondered how they would get it moved, "for it was very great." (This phrase belongs with the concern about moving it, not with the statement that it had been rolled away.)

Their fears were groundless. Matthew tells us that an angel of the Lord had moved the stone. It had been moved to let the women and the disciples in, not to let Jesus out. His body, glorified in the resurrection, could not be held by a stone!

The women entered and saw a young man. Here, as elsewhere, the Gospel writers disagree on the details. One could hardly expect those present to remember details. The women were confused, upset. Later, when asked exactly what happened, their stories differed slightly—naturally. At such a time you don't think about memorizing statements and counting angels. But all agreed on the essential fact of the resurrection.

THE ANGEL'S ANSWER to their questioning looks reminds us of another angel message, given when Jesus was born. Both say not to be afraid. Both speak of a Saviour. Both tell how he may be found.

Jesus had told the disciples and the women (who may have been disciples) that he would meet them in Galilee (Mark 14:28; Matthew 26:32). They had forgotten this in the excitement. Now, trembling with amazement, they ran out, for the moment speechless. Later, as it began to dawn on them what had happened, they told the disciples the good news.

The disciples have passed along the great message of assurance, "He is risen," to us. We, in turn, tell others. Only men of faith will believe the angel's message. But to men of faith, it is the best news ever told, and it is most certainly true. Christians, baptized into Christ, shall rise with him into eternal life. Christ is risen!

Personal Problem Clinic

Meat on Good Friday

QUESTION: Several of the Lutheran girls with whom I work were astounded because I did not know one should not eat meat on Good Friday. I know the Catholics don't, but I never heard such a thing mentioned in the Lutheran church, and I've been a member all my life. Is it really sinful to eat meat on Good Friday?

REPLY: It is not a sin to eat meat on Good Friday. Your friends have been fooled by Catholic superstition which has spilled over on them. The Catholic idea that meat should not be eaten on any Friday has no basis in Scripture. It's like a lot of other things the unthinking masses of the Catholic church are led into by the priesthood. Protestantism, including Lutheranism, stands for no such foolishness.

Self-denial on the part of individual Christians may prove a worthwhile spiritual discipline. But when this is done it is a self-chosen act, which any Christian is free to do or not to do. Such self-denials may take various forms and may or may not be practiced any time of year.

Conflicting views

QUESTION: Herb and I seem always to be at cross-purposes about what to do with the children. I am usually not able to convince him. He used to be a director of recreation, and he insists that common sense works better than the psychology I get from books on child nature. Sometimes he gets better results than I do, but generally my suggestions seem to come out better.

The children are very friendly to Herb, they respect him, and they have good times with him, though they also do plenty of complaining. It worries me that my husband and I approach the youngsters in such different ways. It undoubtedly confuses them. I wish we could harmonize these differences.

REPLY: Your differences of outlook are natural. Your backgrounds are different, and each feels that his information is rather exhaustive. Each is probably partly right and partly wrong. Furthermore, the approaches of father and mother are likely to be somewhat different, regardless of past experience. Children need the benefits of both.

It is fine that both of you take a keen interest in the children, since that provides a favorable basis for working out disagreements. Some fathers abdicate their fatherly obligations and leave the whole responsibility to the mothers. Don't become discouraged if all differences cannot be resolved. If each respects the other's opinions, and the differences are not too great, the situation is not serious. Too wide differences would be confusing to the children, and they would tempt them to play one parent against the other.

Scientific psychology and common sense are not incompatible, and at many points they coincide. But casual experience is frequently inexact and mistaken. It has taken years of clinical and laboratory work to weed out mistaken beliefs which originated in uncritical experience, and that process of sifting will go on. Common sense and casual observation once concluded that junior-age children memorize and learn better than adolescents or adults, but careful psychological experimentation on a wide scale later proved that conclusion false. Limited experimental studies have indicated results which more inclusive investigation has proved only partially true, or true only under certain conditions. Statements in books may be in error, for some writers repeat what others have said or what is a common belief, without checking against established facts.

Both of you need to look untiringly for proved facts and ways, be charitable toward one another's conflicting opinions, and let your agreements play a more prominent part in dealing with the children than your differences.

—EARL S. RUDISILL

Religion of the Pennsylvania Germans

The Pennsylvania Dutch. By Frederic Klees. MacMillan Company. 451 pages. $5.

This book is a significant contribution to the growing literature about the Pennsylvania Dutch. It is a superbly written, comprehensive work describing the significant aspects of Pennsylvania Dutch culture. It is written with sympathy and understanding by a Pennsylvania Dutchman who wishes to celebrate the Dutch way of life and to rid the minds of his fellow-countrymen of the weird beliefs which they have long cherished about these people.

Mr. Klees is well qualified to undertake this task. He is a native of Berks County and has been a professor of English literature at Swarthmore College for 23 years. He has studied his people for years, and now writes because his heart is full and he must tell his tale.

To Dr. Klees the Pennsylvania Dutch way of life is founded upon religion. "As a man worshiped in colonial Pennsylvania, so he lived." And to a considerable degree, the author finds that this generalization applies to the contemporary Dutchman as well as to his colonial ancestor.

The author holds that three distinct cultural patterns have evolved among the Pennsylvania Dutch, each basically formed by a distinct body of religious beliefs, traditions, and practices. The three groups are: the "Plain People"—Mennonites, Amish, Dunkards, Schwenkfelders; the "Church People"—Lutherans, Reformed, United Brethren, Evangelical, Evangelical Congregational, and Church of God; and the Moravians.

Dr. Klees extols the devotion of the "Plain People" to the principle of non-resistance and their contributions to postwar reconstruction while warning his readers that they represent only a small minority among the Pennsylvania Dutch. He rightly emphasizes the important contributions of the Moravians to the enrichment of the total American culture in music and education.

But he insists that it is the "Church People" who have given the Pennsylvania Dutch their characteristic way of life, their folk art, their ardent patriotism, and—to nine out of every ten—their religion. It must be pointed out that these chapters on the religious heritage of the Pennsylvania Dutch, while written by a man of deep religious sympathies and understanding, are not the work of the specialist in religious history and theology. This is a book which many Pennsylvania Dutchmen and those who would know them better will want in their library.

MAHLON H. HELLERICH
Elizabethtown College (Pa.)

Disturber of the Peace

A Gospel for the Social Awakening. Compiled from the writings of Walter Rauschenbusch by Benjamin E. Mays. Association Press. 187 pages. $2.

This volume consists of passages from Walter Rauschenbusch, a leader in the social-gospel program during its days of greatest strength. The foreword rightly states that "the social and theological climate since the days of Walter Rauschenbush has changed perceptibly." The reader must keep this in mind if he is to appreciate many of the statements. But while many ideas presented to a former generation are out of date, others are most applicable to the present age.

Though Lutherans have differed with Rauschenbusch in theology, he has earned a place of highest respect for his unselfish life of service to the poor and underprivileged. He considered his life work to be that of awakening the church and individual Christians to their social duties as Christian citizens. His sole desire, he declared, was to "summon the Christian passion for justice and the Christian powers of love and mercy to do their share in redeeming our social order from its inherent wrongs."

The criticism which Rauschenbusch and

his cohorts leveled against the evils of capitalism was doubtless responsible for much of the reform which the last several decades have produced. He attempts too strongly to sell the Christian social program by overstressing social factors. However, he makes a contribution of considerable value. He calls for the practical, living application of our faith which we need to heed lest, without works, our faith should be dead.

Ashland, Ohio HAROLD H. LENTZ

Church Year Sermons

The Word in Season. By Hughes Wagner. Abingdon-Cokesbury. 176 pages. $2.

The author, in the Preface, states that "the Protestant churches of the Evangelical heritage have recently been showing signs of revived interest in the historic Church Year." Let us hope that the trend continues. This book is a beginning.

As you read this book, you sense immediately that it is not the work of a "seasoned" pericope preacher. It's too topical. Specifically, one misses the Atonement stress in the Lenten messages, particularly Good Friday. The chapter called "benediction" is excellent, as is "Key to Authority." I disagree with "Sacrament." The "Ten Commandments for Husbands and Wives" gives "building the home on a spiritual basis" tenth place. The Biblical commandments place all duties to God first.

In general, the book has many fine thoughts and passages. However, it seems to have too many "valleys."

Burlington, Iowa R. R. BELTER

No Photographic Facts in OT

The Bible From Within. By A. G. Hebert, D.D. Oxford. 192 pages. $2.25.

Here we have an outline of the Bible's message. In constructing the outline Doctor Hebert (an Englishman) has accepted the viewpoint that virtually all the Old Testament was written after the fall of Jerusalem in 586 B.C. Therefore the Old Testament books are to be seen through the eyes of writers living during or after the Exile. Let it be noted that in America there is strong scholarly rejection of such a view.

The author does not outline each Biblical book. Instead, he groups the books according to what he considers their central theme. Nor is there a routine examination of every book, some being passed over without comment.

Essentially this is a book for study, rather than cursory reading. In its preparation the author has had in mind both inquiring laymen and college students. Such readers will find the book increasing their understanding of the unity of the Old and the New Testaments in one book.

The author reacts vigorously against the idea of Old Testament history being clear, cold, photographic fact. But in so doing he runs the risk of making it fuzzy, moralizing fable. His aim has been to look beneath the words of the Old Testament books, and to discover the message the writers were intending to convey. Such a method comes close to considering the Bible an allegory.

W. D. ALLBECK

Hamma Divinity School

Daily Readings

Today Is Mine. Day by Day Devotional Readings. Compiled and edited by Thomas Curtis Clark. Harper. 374 pages. $1.50.

It is not often that one finds a book to which so many writers have contributed that the messages are so uniformly good as is the case with this one. The quality of the messages is such that one does not go to his devotions merely as a matter of duty; on the contrary, one is tempted to read a second or a third message.

The editor is a well-known poet. Among the poems—there is one for each day in the year—he has sprinkled some of his. These almost constitute an anthology of brief, devotional poetry, and add immensely to the enjoyment of the readings.

The authors of the meditations and the authors of the prayers come from practically every branch of the church. Great men of the past as well as well-known men of the present are included. DALLAS C. BAER

Norwood, Pa.

OVERSEAS

SWEDEN: Karlstad. Feb. 20.—On the question of the stand taken by Sweden in the United Nations on the Korean problems, the government (labor party) instructed the Swedish delegation not to vote on the American proposal marking China as aggressor. The motive for the Swedish decision was to keep Sweden outside the blocs of the great powers. The government's foreign policy is to keep Sweden free from all alliances.

The conservative and liberal parties, which had been in agreement with the governmental foreign policy, this time strongly attacked it. They wanted the Swedish delegation to vote for condemning China as aggressor, though agreeing with the government not to recommend sanctions, which are regarded as of dubious value.

In the parliament the debates were sharp. The prime minister, Mr. Erlander, and the foreign minister, Dr. Unden, said they could not foresee the results of voting with America on the moral question. The opponents said they feared we had jumped on the wrong train and were not glad for the new company: the Moslem powers instead of the Western democracies.

Many representatives of the opposition highly praised the United States, saying the States were fighting for us and for all democracies.

Books informing the Swedish people about the U.S. are continually published. A small handbook full of up-to-date information is *Forenta Staterna* (The U.S.) by two newspaper and radio correspondents, Sven Ahman and Brita Skottsberg (publishers: KF:s bokforlag, Stockholm).

Dimman fran havet (The Fog From the Sea, published by Bonniers, Stockholm) is a collection of short stories by another distinguished journalist, Dr. Thorsten Jonsson, who died before this book appeared in print. Dr. Jonsson was a friend and interpreter of William Faulkner, and he writes mainly of the dark side of the American picture. In this book he deals, for example, with homosexuals in Chicago and the frightfully complicated problem of cleaning up these jungles.

Stockholm, too, has a problem with homosexual blackmailers. A young clergyman, Pastor K. E. Kejne, started a reform action there rather a long time ago. The result has been a most tangled skein of criminal lawsuits and newspaper writings.

In one of Dr. Jonsson's stories it is said that American youth is critical of its own country while European youth is inclined to criticize other countries more than its own. Maybe Swedes are somewhat American on this point. We are known to have a weakness for foreign things.

In one of my college classes the other day I asked my students about their attitude to foreign countries and manners. The foreign country they were preferably interested in was the U.S., they confessed. They might criticize the American smile which they found superficial, but American technics, music, literature, and ways of living, fascinated them. From this western part of Sweden many Swedes have gone to America. While speaking in a rural community the other day on my impressions from America, I asked the audience how many of them had relatives in the U.S. Almost everybody raised his hand.

One hundred years ago, before the great emigration, a most remarkable Swedish lady, Fredrika Bremer, traveled in the U.S. To celebrate this centenary, another Swedish lady, Mrs. Tora Nordstrom-Bonnier, last year traveled in the steps of Fredrika Bremer and published the book *Resa kring en resa, I Fredrika Bremers fotspar* (A Travel Around a Travel, in the Steps of F.B., Bonniers, Stockholm). During 1849-51 Miss Bremer traveled through 23 states, from New England to Louisiana, from Georgia to

Minnesota. Mrs. Bonnier went to most of these places, noting the changes.

The most interesting part of Mrs. Bonnier's book deals with the South. She finds that Fredrika Bremer found difficulties in taking a strong stand on the slave problem, recommending the Clay compromise of 1850, which was one source of the Civil War. And Mrs. Bonnier is not so optimistic about the Negro problem as is Dr. Ralph Bunche whom she interviewed.

Miss Bremer of the 1850's was a deeply religious lady. Mrs. Bonnier of the 1950's uses God's name only to misuse it, looking at American churches as at a great number of curiosities. As a professor of literature pointed out in a review, Miss Bremer lived in a two-story house, while Mrs. Bonnier does not know more than the one story of this world. —STEN RODHE

GERMANY: Cottbus, Soviet Zone. Mar. 5. —A COURIER of the Evangelical Church was sentenced by a court here to two years' imprisonment, loss of civil rights for five years, and expropriation of property, for carrying official church mail and West German religious literature from West Berlin to Cottbus.

The courier, Karl Born, was arrested last September. During a luggage check Soviet Zone police found him in possession of official correspondence, several copies of *Sonntagsblatt*, West German Evangelical weekly, and other religious publications.

The items constituted official mail of the Berlin-Brandenburg Church management to the General Superintendent's office in Cottbus.

During the trial, the *Sonntagsblatt*, published by Bishop Hanns Lilje of Hannover, and other religious publications were denounced by the court as "outrageous agitation material against the Soviet Zone Republic and the whole peace-loving world."

The indictment charged Mr. Born with "spreading anti-peace rumors, propaganda for militarism, and the distribution of anti-Soviet and anti-democratic literature."

Church circles are attributing the utmost importance to the sentence, this being the second recent instance of a trial conducted on charges involving the distribution of religious literature.

Several weeks ago an East Berlin court sentenced Mrs. Ursula Mocny, Roman Catholic owner of a bookshop in the Soviet sector of Berlin, to 18 months' imprisonment for selling religious publications printed in West Berlin and Western Germany.

Church circles at that time said that the sentence should be considered a "danger signal" obviously intended to prevent the distribution of religious literature throughout the Soviet Zone.

In January, Evangelical and Roman Catholic authorities, as well as leaders of all other religious groups in the Soviet Zone, were officially warned by Deputy Premier Otto Nuschke against importing and distributing Western literature.

The warning was based on an (Eastern) German Democratic Republic law prohibiting the importation and distribution in the Soviet Zone of any sort of printed matter—including religious and cultural publications—not licensed by the Soviet Zone propaganda ministry or otherwise authorized by the East German government.

With enforcement of the law being rigidly exercised, the exchange of religious literature between Western and Eastern Germany has practically come to a standstill.

At the same time, every effort is being made by Soviet Zone authorities to curb the publication of church literature in the Zone itself, particularly literature of the Roman Catholic Church.

An application for the licensing of a Catholic publishing house in the Soviet Zone was turned down by Communist authorities last fall, after they had withdrawn a license for the distribution in the Zone of Petrusblatt, weekly of the Berlin Catholic diocese printed in West Berlin.

—RELIGIOUS NEWS SERVICE

NEWS IN THE CHURCHES

KENTUCKY-TENNESSEE

Sunday School in a Court House

ENTERPRISING Pastor Charles Irwin of the Shelbyville, Tenn., parish conducts a Sunday school every week at the County Court House in Shelbyville. In addition to his work in three congregations in his parish, Pastor Irwin also anticipates a Sunday school in the adjacent county court house at Tullahoma, Tennessee.

PLANS FOR THE annual Lutheran Leadership School on the Women's Campus at Centre College, Danville, Ky., have been announced by General Director Pastor Charles Strubel of St. Mark's Church, Auburndale. The school, to be held July 8-14, will present among its features the pastor's Bible study class to be taught by Dr. Paul H. Roth, president emeritus of the Northwestern Seminary, Minneapolis.

FIRST CHURCH, Nashville, hopes to move into its new edifice by Easter. Windows from the old building have been moved to the new church.

Holy Trinity Church, Nashville, reports success in its new project—a weekday school, started last November. Children aged 3 to 11 come each afternoon after public school.

PASTOR DAY B. WERTS has resigned St. Mark's Church, Newport, in order to participate full time in Veterans Administration work . . . MRS. VIRGIL SEASE of the ULCA Missionary Society will speak for the three May conference meetings of the Synod Missionary Society. ROGER G. IMHOFF

MARYLAND

No Ministers From Hagerstown?

HAGERSTOWN—Nearly a fifth of Hagerstown High School students indicated a desire to enter commercial vocations after graduation, a recent survey shows. Out of the 1,199 students polled, 229 said they wanted jobs as accountants, secretaries, bookkeepers. Nursing, with 122, was the second most popular field, while the armed forces ranked third. Twelve hope to be doctors; one wants to be a wrestler. Not one indicated a desire to enter the gospel ministry or some field of full-time Christian service.

CHURCHES OF SYNOD contributed last year $288,550 for apportioned benevolence, or 83.6 per cent. Total benevolence contributions were $548,519 in 1950 as against $364,359 in 1949.

Synod will meet at Gettysburg Seminary May 23, 24, 25 with the opening session on Wednesday at 10:00 A.M.

THE REV. RICHARD S. SHANEBROOK was installed pastor of Immanuel Church, Manchester, Feb. 4 by the president of synod.

DEDICATIONS of the new parish house at

Mechanicsburg (Pa.) Groundbreaking

Pastor Charles I. Rowe turns first spadeful of Mechanicsburg (Pa.) soil to start construction of a $48,000 addition to the present church. Present for the ceremony (left to right) were Central Pennsylvania Synod President Dwight Putman, Building Committee Chairman Robert Weaver and Church Councilman Wilbur Fought. The new addition will be built so as to permit the present nave to be enlarged when necessary

Pastor Edward S. Hoss, of St. James' Church, Pottstown, Pa., rings one of the church bells used daily to call the 25,000 people of Montgomery County to a two-minute period of silent prayer for world peace. Every noon hour, at the sound of the bells, shopkeepers, their customers and practically everyone in the streets, including school children on their way home for lunch (see cover) pause to pray silently. The practice has grown, and spread to several neighboring communities.

St. John's, and the new church at St. Benjamin's, Salem Parish, were held March 4 and 11.

ANNUAL TEACHER TRAINING INSTITUTE of the Washington County area is scheduled for six Monday evenings beginning April 2. A Vacation Church School Conference will be held under direction of synodical director of Christian Education and Youth Work Howard F. Reisz, May 21. (See page 59.)

PEOPLE

DSA for Sardeson

The Rev. John H. Sardeson, young Ithaca (N. Y.) pastor, was recently awarded the 1950 Distinguished Service Award by the Ithaca Jaycees.

The award, made annually to a young man of Ithaca between 21 and 35 for "service to the community," cited Pastor Sardeson's work in assistance to displaced persons, his leadership in community activities, especially to those related to religious affairs.

Lutheran Dapper Dan

Thiel College's head football coach, Jon Stoeber (*below*), was recently honored by Pittsburgh's (Pa.) Dapper Dan Club as being one of the seven most outstanding Tri-State (Pa.-W. Va.-Ohio) sports personalities in 1950.

The award came in recog-

THIEL'S STOEBER
. . . sports personality

Briefly Speaking

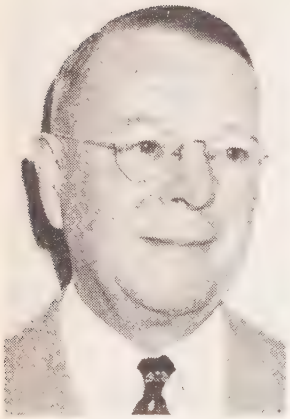
Pastor R. Edward Dowdy, assistant at First Baptist (U.S. President Truman's congregation) Church, Washington, D. C., thinks churches should advertise that they offer marriage counseling services. The cleric always requests brides and grooms to come back and see him after three months of matrimony to "get their 1,000-mile checkup." The pastor suggested to the capital's Ministerial Union recently "maybe we ought to paraphrase the toothpaste ads by saying 'Read your Bible every day; see your pastor for a personal conference once a year!' "

A publicity release from Wittenberg College regarding the Hamma Divinity School a cappella choir identified Director Otto H. Bostrom as "professor of humnology." It should have been, of course, professor of "hymnology" and English Bible.

Of the seven full-time Protestant prison chaplains in Pennsylvania, five are ULCA clergymen. They include: Thomas Atkinson, who works among the 1,918 inmates at the New Eastern State Penitentiary at Graterford; M. C. Bottiger, assisting the 854 persons in the State Institute for Defective Delinquents at Huntington; J. J. Lenhardt, chaplain for the 799 at Western State Penitentiary at Bellefonte; and Harrison Ziegler, III, for the Pennsylvania Industrial School at White Hill, all Central Pennsylvania Synod pastors. Dr. A. W. Stremel, of the Pittsburgh Synod, is chaplain at Western State Penitentiary in Pittsburgh.

Cornell University this month completed a 30-month campaign among alumni of the Ithaca, N. Y., institution, for $12,500,000. The president of B. F. Goodrich Company, who headed the drive, announced "over-the-top by $169,000!" More than 23,000 alumni and others oversubscribed the goal.

Many New Yorkers are unaware that the National Lutheran Council has moved into the former headquarters of the American Society for the Prevention of Cruelty to Animals. That's why NLC staff members are frequently called upon to explain to harborers of wounded animals seeking the Society's aid that "ASPCA doesn't live here anymore." Despite the explanations, Council workers have had to sorrow with two dogs, an equal number of cats and an innocent pigeon that had its wing broken in the hurry and bustle of mid-town Manhattan.



James Dougherty, church councilman at Lake of the Isles Church, Minneapolis, recently cited by Minneapolis Better Business Bureau for his "unfailing demonstration of conduct becoming a gentleman; honesty in business; truth in advertising and ethics in business"

nition of Mr. Stoeber's undefeated football squad, his third since arriving on the Thiel campus in '31. His 15-year record as head coach: 61 wins, 43 defeats, 5 ties for a percentage of .587.

Delbruck in Baltimore

Fifty-three Lutheran laymen and pastors attended a Feb. 13 dinner meeting at the Blackstone Hotel, Baltimore, Md., to hear Charles Delbruck, lay president of the Montbeliard Lutheran Synod of France, express the gratitude of French Lutherans for Lutheran World Action assistance in the rehabilitation and reconstruction of Lutheran churches in that part of the world.

they're saying . . .

"Mickey Cohen (West Coast gambler) is worth saving!"—*Evangelist Billy Graham, to reporters after he persuaded the gambler to attend a Graham revival.*

"Maybe he's (Billy Graham) got something!"—*Gambler Mickey Cohen, after Graham's meeting.*

"There's a lot of difference between those Christians of the first century and Christians today. We think constantly of our problems; they thought of their power. We consider our limitations; they, their possibilities. We worry about our enemies; they, their allies. We are concerned about our liabilities; they, their assets. We are mindful at all times of the things we create by ourselves; they thought only of the things God created."—*Bishop Fred Pierce Corson, Methodist Bishop of Philadelphia in Lenten address.*

"Perhaps we should worry less about undefeated seasons, tournaments and all-stars. Maybe we should worry more about the boy!"—*Howard Cann, basketball coach at New York University, following break in the news of basket-ball-betting-gambling at Madison Square Garden.*

"If blame can be placed, it first must attach to the institutions of learning and the amateur athletic associations which fed and tended double-dealing and crooked standards in their eagerness to make big business out of . . . young boys!"—*Robert Ruark, New York sports columnist, commenting on recent Manhattan basketball scandals.*

A strong, united church (NCCCUSA) cannot be built with "half-hearted Presbyterians, feeble Episcopalians, lapsed Methodists and indifferent Lutherans. We must build on vigor, conviction and enthusiastic purpose."—*President Henry Knox Sherrill, of the National Council of Churches, in Chicago address.*

"I'm not going to sell until I get $85,000 cash and six months to vacate . . . (and then) I'm going to build a church, a brick church. You know, you can build an awful lot of church for $85,000!"—*Baptist Clergyman Harrison Galloway, 85-year-old Negro, whose small plot of Arlington (Va.) ground suddenly became valuable when a Washington, D. C., department store wanted to build near it.*

TRINITY CHURCH, Taneytown, set as its 200th anniversary goal $50,000 for material improvements. The goal was exceeded by $1,153.

ZION CHURCH, Middletown, held a service in recognition of persons who had been members of Zion for 50 years or longer. A total of 64 men and women attended.

THE CHURCH COUNCIL of Evangelical Church, Frederick, has set aside the last Sunday of each month for special offerings for benevolence. Commitments to LWA and CHEY and the support of the Rev. and Mrs. W. C. Currens, the congregation's missionaries to Liberia, will be met this way. President of Synod Fife spoke at the Ladies' Night dinner of the Men's Club of the Frederick church.

THIRTY BOYS of the scout troop at Trinity Church, Hagerstown, are being trained in a drum and bugle corps project.

WILSON P. ARD

MINNESOTA

MU "Too Friendly to Religion"

A SERIES of articles on religion at the University of Minnesota appeared in the Minneapolis *Star*. Staff Correspondent Willmar Thorkelson says that "those people who view the University of Minnesota as a 'Godless' institution are due for a real surprise. The university is facing possible legal action for being too friendly to religion! A 1903 alumnus—a self-styled 'militant atheist'—is preparing to fight to the United States supreme court, if necessary, to halt what he claims is 'wholesale violation' of the constitution.

"The atheist, Frank C. Hughes, a 63-year-old retired engineer now studying law to pursue the case, has filed a written complaint against the university." Violations include the following: The Roman Catholic Church holds masses each Sunday in the chapel of the university's center for continuation study and uses the ballroom in Coffman Memorial union for worship on special occasions.

The Lutheran Student Association holds Sunday evening meetings in the Union ball-

SLEEP TALKER

story of the week

A Lutheran attorney in Hagerstown, Md., reviewed all the facts for the third time, painstakingly explaining just how he intended drawing them out of his client the following day when the pair were scheduled to appear in a local court.

"You're charged with manslaughter," said the attorney, "but if you'll just tell the truth there is no reason why you can't straighten the entire matter out to the satisfaction of the court. You're sure you understand what I'm going to do when you get on the witness stand?"

The client nodded his head in the affirmative, then added plaintively: "If I could only keep from getting so nervous!"

"One last thing: whatever you do, take your time! Don't get ruffled; take your time!"

The trial lasted all through the next day. During the lengthy period when the defendant was in the witness chair, both lawyer and client found the going a bit trying at times. The client kept "getting ahead" of his story, becoming confused over minor points. Almost every other sentence was punctuated by the attorney's whispered "take your time; take your time!"

By court session's end late in the afternoon, the lawyer was quite weary. If he had said "take your time" once, he'd said it a hundred times!

LATER that evening, the attorney turned up at St. Mark's (ULC) Church for the regular Lenten service. Try as he would to stay awake, the day's activity had worn him out completely. Exhausted, he nodded several times, then fell into a sound sleep.

Suddenly, in the middle of an important point in Pastor Edward P. Heinze's Lenten meditation, the lawyer stirred slightly, then astounded everyone in the nave with a loud:

"Take Your Time! Take Your Time!"

room on the main campus and in the Ag union on the St. Paul campus.

In his complaint Hughes quotes President Morrill, "Our university is pleased to welcome as partners in character development the religious foundations on the campus." Mr. Morrill, he says, "welcomes as partners the very organizations outlawed by the supreme court." Twenty-four religious foundations and organizations serve the students and are given free rein on the campuses and are made to feel that they have a "partnership" roll. Nine churches have centers near the campus.

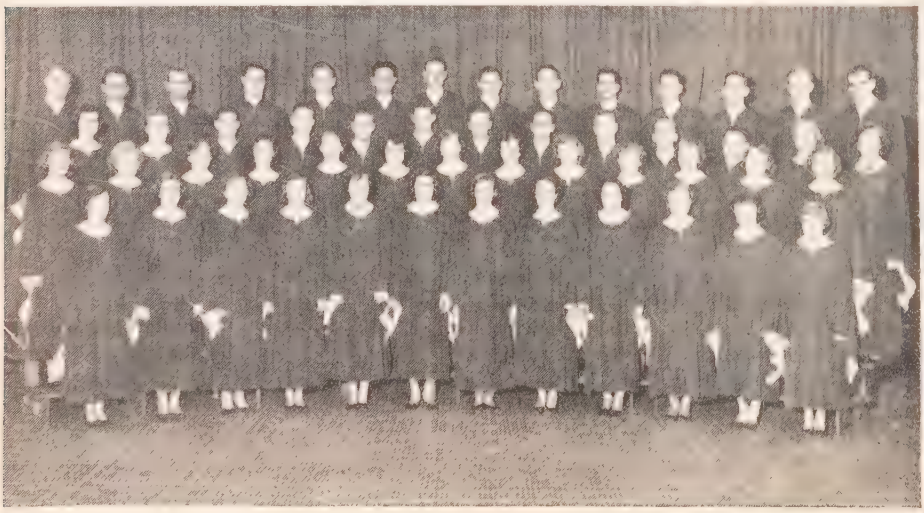
When the special bus that took the choir of Northwestern Seminary on its tour, returning, opened its doors at 100 E. 22nd St., the consensus of opinion of these singing theologs was that it was "the finest trip yet." The choir toured Wisconsin, Illinois, and Iowa on a ten-day trip. The Rev. George B. McCreary, synodical stewardship secretary, arranged the itinerary and traveled with the 34 choir members.

THE ANNUAL REPORT of the Minnesota Welfare Society shows that in 1950 there were 131,657 days' care given children; 605 children under care; 160 children placed for adoption; 154 unwed mothers cared for; 3 war orphans placed; 723 displaced persons resettled; 341 Trabert Hall residents. Total income for 1950 was $399,605; total expenses, $405,376.

THE REV. LOUIS ULRICH, pastor of the Lake of the Isles, reports numerous property improvements, encouraging increases in attendance and a forward looking program that includes the inauguration of a second Sunday morning service. The congregation recently voted to assume responsibility for a Latvian DP family.

April 1 thirty laymen of Central Conference will be guests of Pastor Paul Luther Wetzler and Carl A. Carlson, president of "Our Own Lake Camp" Board, in Fellowship Hall at Salem Church, Minneapolis. Plans will be discussed to wipe out a $5,000 indebtedness, put the camp on a solid financial basis, and erect additional buildings.

OVERCROWDED CONDITIONS at Holy Trinity Lutheran Church, Minneapolis, have led the church council to rent Longfellow School for use of certain departments of the Sunday school. With this release of space Pastor Paul L. Graf announces the inauguration of a 9:30 morning service. Three morning services will now be conducted—8:00, 9:30 and 11:00 o'clock. PAUL LUTHER WETZLER



Gettysburg College a cappella choir on five-state tour (see page 45 for itinerary)

NEBRASKA

"The Seventy" Are Highly Successful

LAYMEN of our Redeemer Church, Omaha, have organized into a group identified as "The 70," began making calls on unchurched and lapsed members during Lent. When the project was half completed, the reports were so favorable that the men wound up the campaign long before scheduled deadlines. Almost every team taking part reported success in getting two new families.

IMMANUEL mission congregation of Bellevue, dedicated its new chapel Feb. 11. Synodical President T. J. C. Schuldt and Dr. L. H. Lesher, chairman of synod's home missions committee, participated. This dedication service, no doubt, would be considered the high point in the brief history of our Bellevue mission.

Immanuel was born during the days of World War II, when the Martin Bomber plant brought many new families to the community. Ground-breaking and the first service in the basement church were held late in 1943. Organization as a congregation of the Nebraska Synod took place on Oct. 9, 1945. The parsonage was purchased in the fall of 1946.

ST. JOHN'S CHURCH, Alliance, has extended a call to Pastor Vernon Jacobs, effective June 1.

NORTH PLATTE'S First Church is planning to build a new parish unit this spring. It will contain the beginners, primary, and junior departments of the church school, as well as the parish workers' office, pastor's office, Sunday school secretary and student pastor's office, and 18 separate classrooms. Total cost will approximate $62,000.

PAXTON CHURCH has let contracts for a new building.

LWA in synod is something like a crop that needs rain if the expectations of the farmer are to be realized. The Rev. Robert Gaston, of York, is the new synodical director for LWA.

TO KEEP IN TOUCH with their men in military service Salem Church, Fremont, has authorized a Servicemen's Committee. Week-

CAMPUS

MIDLAND College took steps last month to obtain some type of armed forces educational unit for the campus. Applications were made to army, navy and air force authorities. Such a unit would enable many Midlanders to continue their college training while training for military service.

HAMMA Divinity School hopes to have soon a new $135,000 building which will include dormitory rooms, social rooms, office and kitchen space. Funds will come from the estate of the late Pastor Fremont Leamer and from CHEY monies. Actual construction will not be begun until architects are reasonably certain it can be completed. It will be the first structure on the Wittenberg campus to be erected with CHEY funds.

CARTHAGE College's board of trustees have authorized architects to draw up specifications and blueprints for a new half-million dollar chapel and music building. Funds will come from the Christian Higher Education Year appeal. The structure will include 650-capacity auditorium, offices, radio studios and stage shop for speech, radio and drama departments.

SUSQUEHANNA University's Religion-In-Life Week emphasis this year was directed to the ways in which Christianity takes an active part in life vocations—business, professions, or homemaking. Leaders were Gettysburg College Chaplain E. K. Stipe, Dr. Roy Strock, former Andhra Christian College head, and Laymen J. Wesley Knorr and Paul Tuckmantle.

MUHLENBERG College's Institute for Christian Living conducted early this month featured addresses and seminars by Chicago Seminary Professor Joseph Sittler, "Lutheran" Editor G. Elson Ruff, LLM Executive Director Henry Endress, and Dr. Hagen Staak, of St. Peter's Church, Allentown, Pa.

PENN STATE'S Religion-in-Life Week attracted a 17-man team of seminar and discussion group leaders that included "Lutheran" Assistant Editor Richard Sutcliffe.

Virginia Synod Buys $50,000 Estate for Richmond Mission

The Virginia Synod recently purchased this estate, the Overlook Estate, in Richmond for the new United Lutheran mission five miles from downtown's First English Church. Purchase price was $48,327 and included this mansion, a cottage which will be used for parsonage, and 11 acres of land

day sessions in Christian education for children, ages 4 to 11, began on March 7. Sessions last one hour after school; materials prepared by the Parish and Church School Board are used.

THE DEPARTMENT of evangelism of the ULCA Board of Social Missions held a two-day meeting on congregational evangelism in Lincoln, Feb. 22-23.

EVERY MEMBER of Hampton Church had a definite project during Lent: to "think seriously upon the church's task of evangelism." If anyone knows of some person or persons not connected with a church, the command is, "Go see them—invite them to come to Emmanuel Church. Then contact the pastor (Kendig Rupley) so he can go and visit with them."

SYNOD'S COMMITTEE on Parish Life and Work has purchased one of the new Leadership Education Audio-Visual Kits.

PAUL WIEGMAN

NEW YORK

Oswego Church Effects Improvements

SYRACUSE—St. Paul's Church, Oswego, is conducting an improvement program. Carpet for the chancel and church aisles, kneeling cushions, new wood paneling in the nave, and new wiring and lighting are included.

MEMBERS OF Zion Church, Syracuse, have voted to complete interior renovation of the church and the church school building.

THIS YEAR'S Confirmands' Rally was held March 11 at the Church of the Atonement. All young men and women planning full-time Christian service were invited.

Dr. Carl C. Rasmussen, Gettysburg Seminary, was guest preacher at a Syracuse Civic Lenten Service.

ON FEB. 4 a cover for the marble baptismal font was dedicated at the First Church. It was of graceful scroll work on polished brass, surmounted by a cross.

The Gettysburg College Choir will sing in First Church under the auspices of the Men's Club on April 3 . . . The choir of the Philadelphia Seminary will present a concert on March 30 at 8:15 P.M., at Redeemer Church, Binghamton, under the sponsorship of the Association of Lutheran Pastors of the Southern Tier.

REDEEMER CHURCH has received a bequest of $500 from the estate of Mrs. Joseph Klee.

DR. CHRISENBERRY A. RITCHIE, supply pastor of Prince of Peace Church, Binghamton, reports that the congregation became self-supporting on Jan. 1, 1951.

CHRISTIAN P. JENSEN

PENNSYLVANIA

Hamlin Lutherans Raising $75,000

LANCASTER—St. Paul's Church, Hamlin, is out for $75,000 for a new church building. The old building collapsed during a basement excavation last July. It was erected of stone in 1827 and was a landmark in this community. The Rev. George Deisher is pastor.

> When Columbia was without water for 10 days (see "The Lutheran," March 7) it not only received national publicity but also presented local pastors with several fine illustrations of what it is like to be without the refreshing and cleansing Water of Life. Walter Roye, burgess and member of St. John's Church, took a leading part in directing the affairs of the town during the crisis. When the water services were restored—on a Saturday—he suggested that all should attend church the next day and give thanks that they were spared the experience of fire, which would have been disastrous, and of epidemics. Church attendances reached a peak for the season.

COLLEGE CHOIRS have spiritually enriched Lutherans of Lancaster. Recent concerts have been given by Wagner College, Staten Island, at Grace Church; by Gettysburg College at St. John's Church. The local Brotherhoods, under the able leadership of Edward Schotzberger, sponsored a concert by the Wittenberg College Choir of Springfield, Ohio, at the YMCA on March 8; proceeds were devoted to Lutheran World Action. All preparations and promotion for the concert were in the hands of laymen.

FOUR SCOUTS were awarded the eagle badge, highest rank in scouting, at a ceremony in Emmanuel Church, Lancaster, bringing the number of eagle scouts to 24 in the troop sponsored by the Brotherhood of this church. Emmanuel sponsors Cubs, Scouts, Explorers, Brownies and Girl Scouts in an organization that numbers well over 150. Dr. Carl Sievert of the faculty of Franklin and Marshall College is president of the Brotherhood; Henry W. Fischer, chief Scoutmaster.

ST. MARK'S CHURCH, Lancaster, recently dedicated a new chancel and furniture to the honor of members who had served in the military forces of our nation. The entire church has been renovated.

DISTRIBUTION of Lenten pictures by Pastor Albert Long increased the attendance and effectiveness of the Wednesday evening services at Christ Church, Lancaster.

> The annual Good Friday service of the combined Lutheran churches of Lancaster held at Trinity Church will be condensed to a one-hour period beginning at 2:30 P.M. The Rev. Daniel Bergstresser, St. Matthew's new pastor, will bring the message, the Revs. H. H. Bagger and James Graefe being liturgists.

THE ANNUAL FELLOWSHIP meeting of the Dauphin County Ministerial Association (Central Pennsylvania Synod) and the Lancaster Ministerial Association (Ministerium of Pennsylvania) was held at the recently dedicated Parish House of Trinity Church, Mt. Joy. Dr. G. Morris Smith, president of Susquehanna University, Selinsgrove, was the speaker. The meetings are designed to foster the fine feeling existing between the ministers and churches of the two synods on this same territory.

AT A PASTOR'S MEETING called to consider the realignment of synods on this territory by Dr. Charles Cooper of Philadelphia Seminary faculty, hope was expressed that after the realignment the Central Synod would have a number of small working units equivalent to the present Lancaster Conference and that the present conference plan based on the former synods that merged to form the Central Synod would be eliminated. Other practical measures were also called to the attention of the chairman of the Ministerium's committee. ERNEST J. HOH

Over 100 Churches Get Instruction

PHILADELPHIA—Representatives of over 100 congregations of the area received instruction from members of the ULCA Commission on Evangelism in preparation for the Lenten drive conducted in this section. Re-

ST. PAUL'S

LUTHERAN CHURCH
DENVER, COLO.

E. W. Harner, D.D., Pastor
SUNDAY SERVICE, 11:00 A.M.

16th AVENUE at Grant Street
One block north of the State Capitol

MIAMI BEACH, FLORIDA

United Lutheran Church of the Epiphany
1333 Dade Boulevard
Services: 11:00 A. M.
Luther A. Thomas, Pastor
Welcome to our GROWING MISSION in Miami Beach

Philadelphia's Great Easter Sunrise Service
7 A. M.

REYBURN PLAZA

Opposite City Hall, Philadelphia
A Morning of Glory
In The Very Heart of
America's Cradle of Liberty
CELEBRATING THE RESURRECTION OF OUR LORD
Dr. Ross Stover, Director

In St. Louis
A WARM WELCOME AWAITS YOU
at
St. MARK'S
ENGLISH LUTHERAN CHURCH
6337 CLAYTON ROAD
(Just west of Forest Park)
MARVIN F. SIELKEN, Pastor
Sunday School ..... 9:30 A. M.
Worship Service ..... 10:45 A. M.

Away Down South
In the Heart of Miami

Holy Trinity Lutheran Church

200 S. W. Eighth Avenue, Miami, Florida
CHARLES J. HARRIS, Pastor
The Service 11:00 A.M.
" . . . where sin and pain find healing"

sults are not yet available on the campaign.

ABOUT 65 CAMPERS attended the annual reunion of the Ministerium Camp held at the Philadelphia Seminary recently. After a tour of the campus the group heard an address by Dr. Charles M. Cooper. Advance registrations for Camp Hagan have reached 625, for Camp Miller 747.

ASSISTANT PASTOR HOWARD O. BAILY of Christ Church, Baltimore, was installed Feb. 4 as pastor of Trinity Church, Fort Washington by Synod President Dwight Putman.

DR. THEODORE K. FINCK was the guest preacher at the Lenten service of the Philadelphia Lutheran Ministerial Association.

THE LUTHERAN SOCIAL MISSION SOCIETY of Philadelphia held its annual meeting in St. Mark's Church; 185 members attended. The treasurer reported receipts of $54,041 and disbursements of $47,974 during the fiscal year. During the year 2,380 individuals were contacted and attendances for all activities totaled 83,175.

The 23rd Annual Conference of Lutheran Church School Workers met in Mitten Hall of Temple University Feb. 24. Dr. Erich F. Voehringer, secretary of the World Council of Christian Education, addressed the afternoon session. Classroom lesson demonstrations and special interest conferences were included in the program.

MRS. FRANK JONES, full-time employee of the United Lutheran Publication House, Philadelphia, died suddenly Feb. 5. A member of Mary J. Drexel Home congregation, she is survived by a daughter, Sister Grace Frances Jones, and a son, the Rev. Frank W. Jones, pastor at East Rochester, N. Y.

MRS. HANS BORCHERS, a member of St. Peter's Church, North Wales, Pa., died Feb. 22. Born in New York City in 1887, she is survived by her husband, and a son, the Rev. Willard H. Borchers, pastor of St. John's Church, Dayton, O. She was active in the Sunday schools of St. Thomas Church, The Bronx, N. Y., and Redeemer Church, Yonkers, N. Y., and in the New York Synodical Women's Missionary Society during her lifetime. She served the latter group as statistical secretary, annuity secretary, treasurer.

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PARENTS AND TEACHERS of Northeast churches will gather April 2 and 3 for evening sessions at Prince of Peace Church in a teaching clinic. ALVIN H. BUTZ, JR.

PENNSYLVANIA

Choir Itinerary Is Released

YORK—This week, Gettysburg College's 52-voice a cappella choir, under the direction of Prof. Parker B. Wagnild, begins a 13-day concert tour of Pennsylvania, New York, Ohio, and West Virginia.

The group's itinerary, released this week, includes:

March 30—8:00 P.M.—First Presbyterian Church, Dubois, Pa.
March 31 8:30 P.M.—St. Matthew's Church, Bloomsburg, Pa.
April 1 3:30 P.M.—St. Mark's Church, Williamsport, Pa.
April 1 7:30 P.M.—Zion Church, Sunbury, Pa.
April 2 7:30 P.M.—Grace Church, East Stroudsburg, Pa.
April 3—8:00 P.M.—First Church, Syracuse, N. Y.
April 4—8:00 P.M.—Holy Trinity Church, Buffalo, N. Y
April 5—8:00 P.M.—First Church, Warren, Pa.
April 6—8:00 P.M.—Emmanuel Church, New Philadelphia, Ohio
April 7 8:00 P.M.—Grace Church, Fairmont, W. Va.
April 8—3:00 P.M.—English Church, Zelienople, Pa.
April 8—8:00 P.M.—Bethany Church, Pittsburgh, Pa.
April 9—8:00 P.M.—First Church, Wheeling, W. Va.
April 10—8:00 P.M.—Trinity Church, Latrobe, Pa.
April 11 8:00 P.M.—First Church, Johnstown, Pa.

PAUL LEVI FOULK

FREE
THE LORD'S PRAYER
PLASTIC POCKET CALENDAR
Spreading daily prayer. Dime donations help.
Robert E. Pfaeffle
45 Guerrero St., San Francisco 3, Calif.

SCAMMELL'S
VITRIFIED HOTEL CHINA
Selected factory rejects
500 piece dinner set $75.00
100 dinner plates, 100 salad plates, 100 dessert plates, 100 cups, 100 saucers. 5 piece sample place setting sent on request for 75c.
Werner Koetter
Wychoff Rd., Eatontown, N. J.

Central Lutheran Theological Seminary
Successor to Western Theological Seminary
The growing seminary in the midwest
Central offers a standard three year course under an experienced faculty leading to the B.D. degree
Write for complete information
E. Bryan Keisler, President
Fremont, Nebraska

IN CALIFORNIA....

Berkeley—Oakland
A Growing Church
Invites You Sundays
11:00—7:30
Ross H. Hidy, Pastor
St. Michael's Lutheran Church
Alcatraz and Benvenue Avenues
(near U. of California campus)

SOUTH CAROLINA

Columbia Missions to Purchase Lots

COLUMBIA—Good Shepherd Church, Columbia, organized early last year, has been interested in getting a permanent location. At a meeting of the congregation held the last Sunday in January the group voted unanimously to purchase lots on Forest Drive as recommended by the church council. This mission congregation has been worshiping regularly in the chapel of the Carolina Orphan Home. The Rev. Harold Park, who led in the preliminary work, organization, and development, has served as the regular pastor since organization.

DR. F. WILLIAM BRANDT has resigned as pastor of St. Barnabas Church, Charleston, to accept the call to St. Paul's Church, Columbia, succeeding Dr. L. Boyd Hamm.

At a service held at St. James' Church, Summit, an offering was received for Grace Church, Gilbert, a neighboring parish, whose building was destroyed by fire a year ago. During the weeks immediately following the fire a number of the congregations of synod sent offerings to aid in starting a new church.

THE REV. J. A. KEISLER, JR., has resigned from Mt. Tabor Church, West Columbia, to accept a call to St. Andrew's Church, Charleston, expects to begin work April 15.

THE REV. J. LUTHER BALLENTINE has resigned the St. Paul's Parish, Pomaria, S. C., to accept the call to Redeemer Church, Kannapolis, N. C.

JAN. 23 was "moving day" for the Rev. George Phillips and his family, not to a new parish but to a parsonage erected by Mt. Pleasant congregation, Saluda. The attractive brick veneer bungalow is located on the church property.

Cobleskill (N. Y.) Installation

Helping to install the Rev. Walter E. Bock (center) as pastor of Zion Church, Cobleskill (as well as Seward), N. Y., recently were, left to right: Pastors Luther S. Straley, David C. Gaise, Raymond Deitz and Harold Letts

(Photo by Harold Toles)

Pocono Crest Camps

Pocono Pines Pa.

CHICKAGAMI for BOYS
NAWAKWA for GIRLS

26th Season. 2000-Acre Estate. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran Services. 4 Weeks $130 — 8 Weeks $250. New York Office, Room 1274, 11 West 42nd St. LO 5-1550.

Roanoke College

SALEM, VIRGINIA

A Superior Christian College of Liberal Arts and Sciences

H. Sherman Oberly, M.A., Ph.D., Litt.D.
President

Charles J. Smith, M.A., D.D., LL.D.
Provost

WANTED

Man and Wife to serve as Superintendent and Matron of the William-Henson Home, a Lutheran Institution for boys. Salary and maintenance are provided. Couple interested write Rev. J. G. Killinger, Route 10, Knoxville, Tennessee.

GETTYSBURG COLLEGE

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DEDICATED TO SERVICE OF GOD AND COUNTRY

Reserve Officers' Training Corps Units in both U. S. Army and Air Force. Qualified young men may train for Officers in the U. S. Army or Air Force while attending Gettysburg College.

To meet the requirements of the Accelerated Educational Program Students may enroll June 11 and September 19.

TWELVE FULL WEEKS OF SUMMER SCHOOL

HENRY W. A. HANSON, D.D., LL.D., *President*
Gettysburg, Pennsylvania

DEDICATION of the new $35,000 parish building of Wittenberg Church, Leesville, was held Feb. 11. The Rev. J. Milton Frick, pastor, the Rev. Stafford L. Swing, synodical secretary of parish education and youth worker, and President Karl Kinard spoke.

Special emphasis was given missions on "Mission Day" at the Southern Seminary. Theme for the day: "Is Foreign Missions Fundamental or Supplemental to the Life of the Church?" Dr. R. C. McQuilkin, president of Columbia Bible College; Dr. J. Roy Strock, ULCA missionary; Dr. W. F. Zimmerman, president of Thiel College; Dr. W. H. Greever, retired secretary of the ULCA, participated. WYNNE C. BOLIEK

DECEASED

Mrs. J. Walter Bressler

Mrs. Lily Mae Bressler, widow of the late Rev. J. Walter Bressler, died in Troy, Ohio, Feb. 20. She was 68.

Born Nov. 18, 1882, in Dayton, Ohio, Mrs. Bressler was married in 1908 and served with her husband in Continental, Tiro, Pleasant City, and Parma, Ohio; Chicago, Ill.; Charleroi, Pa., and Oak Harbor and Niles, Ohio.

Surviving are a daughter, Mildred, of Troy; a son, the Rev. Paul L. Bressler, pastor in Germantown, Ohio; three sisters and a brother.

The funeral service was conducted Feb. 22 in Germantown, Ohio, by Pastor Herbert W. Gourley, of Troy. Services were conducted by Dr. Charles W. Cassell at the graveside in Niles.

CHANGES OF PASTORATE

CANADA

FRIEDRICHSEN, S. F. M. From Montreal, Quebec. To Windsor-Paincourt parish, Ontario, Can. 1215 Parent Ave., Windsor.

GEORGIA

SCHRODER, PETER C. From Fort Meade, Mo., chaplain. To Holy Trinity Church, Elberton, Ga. 133 Carey St.

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ILLINOIS

BEISWANGER, GEORGE. From St. Paul's Church, Metropolis, Ill. To St. James' Church, Harvel, Ill., supply pastor.

TREDE, ELDRED H. From Grace Church, Peoria, Ill. To St. Luke's Church, Chicago, Ill. 2645 N. Francisco.

MINISTERIUM OF PENNSYLVANIA

BILLOW, PAUL W. From Quakake parish, Pa. To Urban parish, Urban, Pa.

NEW JERSEY

KRISTBERGS, ZANIS. From St. Stephen's Church, Scott, Miss. To Lakewood, N. J., mission among Latvians. 88 Cherry St.

NOVA SCOTIA

MYRA, WILFRED L. To New Germany parish, New Germany, Nova Scotia, Canada.

ROCKY MOUNTAIN SYNOD

BJARNASON, BJARNI A. From Arborg-Riverton parish, Manitoba, Can. To Pueblo, Colo., field missionary. 2521—6th Ave.

WARTBURG SYNOD

BAER, GARLAND. From English Church, Iowa Falls, Ia. To Martin Luther Church, Chicago, Ill. 6850 W. Addison Ave.

WAGNER, HANS L. From St. John's Church, Campbell Hill, Ill. To St. John's Church, Bremen, Ill. RR 1, Chester.

WESTERN CANADA SYNOD

LOTZE, KARL-GUENTHER. To Hubbard-Goodeve-Goodeve Rural parish, Sask., Can. Hubbard.

MISSIONARIES

BOWERS, LOUIS T. From Columbia, S. C. (on furlough). To Lutheran Mission, Monrovia, Liberia, West Africa.

ULC CALENDAR

APRIL

2- 4. Nebraska Synod. Grace Church, Lincoln

3- 5. North Carolina Synod. St. Paul's Church, Wilmington

7. WMS Congress, Maryland Synod. Salem Church, Catonsville

13-16. WMS Convention, Kansas Synod. Trinity Church, Hays

14-15. Brotherhood Convention, Texas Synod. Trinity Church, Victoria

16-19. Kansas Synod. Bethlehem Church, Wakeeney

22. Brotherhood Convention, Northwest Synod. St. Luke's Church, Waukesha, Wis.

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In conclusion . . . . . .

SOMETIMES A LITTLE SCRAP of Scripture gets loose in my mind and comes up to the surface a half-dozen times a day for quite a while. Here's one from Psalm 90—"we spend our years as a tale that is told."

I am aware that this is a poetic notion of the man who translated that verse into English. It isn't in the Hebrew, although the general idea is there. And the idea can stir up a long chain of thought.

There are people who believe that God and the whole story of his dealing with man are a myth, invented out of human imagination. But it is more reasonable to suppose that we are characters created out of a divine imagination, like people in a book. We may be real only in the mind of our author.

The author works patiently with us to fit us into the plot of the story he has designed. Of course the people in a book can't understand the mind of the author. It would be rather comical for the people in a book to decide they haven't any author and that they created themselves.

All the author needs to do to end such talk is to throw his characters in the wastebasket and they cease to exist. But our author doesn't do that. He comes into the plot himself. He makes himself into one of the characters of the story to give us an idea of what he is like.

THIS THOUGHT ABOUT being wholly dependent on the mind of the author squares up with a haunting verse, from Psalm 104—"Thou hidest thy face. They are troubled. Thou takest away their breath. They die and return to their dust."

That says that God is the creator of a lot of people who are only real and alive while he is looking their way and thinking about them. It's almost like a world full of mountains and rivers and fields that black out into unrecognizable darkness when the sun goes down.

Let me assure you I don't intend to try to preach an Easter sermon anywhere this year out of these scraps of Psalm verses. But maybe it could be done.

The Character in the book (who is the Author who stepped into the story) comes out of the book and returns to the Author's own real world.

And the people in the book are suddenly aware that they live in a tiny unreal world. But they have received word that they can walk out of the book also, sometime, and live in the tremendously larger world of the Author who created them.

Nothing like that could happen between the covers of the books that stand on the shelf in your house. But it can happen in the world God creates out of his imagination.

AT LEAST THIS is worth thinking about. What if all the things that happen to us in our lives are merely swift-moving incidents which the Author has sketched out for us to enact in his story? Our reality comes from the mind of the Author, and exists only so long as he wishes it to exist.

Once we have learned the truth about our situation, we know that we don't need to be nearly so much concerned about the story we are living in as about the mind of the Author who put us here. Our assignment is to fulfill our part in the plot according to his intention. Maybe he wrote in rather tragic parts for us. But he knew what he was doing.

Sooner or later the story comes to an end, and our Author takes us out of the book and lets us live in his own real world.

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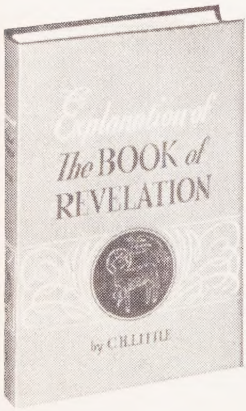

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